

REPORT

NATIVE PAPERS IN BENGAL

FOR THE
Week ending the 30th May 1908.

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I.—FOREIGN POLITICS.

THE crooked policy pursued by English politicians towards Turkey, writes the *Mihir-o-Sudhakar* [Calcutta] of the 22nd May, has not been to the advantage of England. On the contrary it has injured British trade in Turkey and benefited German interests. It is undeniable that friendly relations between the two countries are equally important to both. And the establishment of such relations will lead the entire Muhammadan world, including the British Indian Mahommadans, to look upon England with love and affection. It is highly gratifying to find that England has at last realised her mistake, and is trying to retrace her steps.

Mihir-o-Sudhakar,
May 22nd, 1908.

2. The *Soltan* [Calcutta] of the 22nd May, says that the *Times*, is not at all justified in accusing the Amir of Afghanistan of weakness, because some Pathans have committed raids in British territories. The Pathans never dare do anything within the Amir's kingdom. How then does it show that the Amir is too weak to keep them in check? Does the *Times* wish that His Majesty should send an expedition against these people for the benefit of the British Government?

SOLTAN,
May 22nd, 1908.

3. Referring to the sentence of death passed on a Musalman of the Blue Nile Territory for having murdered an Englishman, the *Soltan* [Calcutta] of the 22nd May says that Egyptians have not yet forgotten the heart-rending incidents which took place at Denshaw, and the present case will add to their anguish.

SOLTAN,
May 22nd, 1908.

Capital punishment on a Musalman in Egypt for having murdered an Englishman.

II.—HOME ADMINISTRATION.

(a)—Police.

4. Since the bomb outrage at Muzaffarpur and the disclosure of the Anarchist plot in Calcutta, writes the *Sonar Bharat* [Howrah] of the 23rd May, the police have been very busy searching for bombs, arms, etc. It is reported that in one or two places such things are being found out. Some people, however, say that when the police go to search a house, they take these things hidden under their clothings and allege that they have found it in that house. The paper does not vouch for the truth of this rumour, but says that policemen ought to have their persons examined by the owner of any house which they wish to search.

SONAR BHARAT,
May 23rd, 1908.

5. The *Sonar Bharat* [Howrah] of the 23rd May understands that there is no foundation for the rumour circulated about the accused connected with the anarchist plot being put to torture. The paper does not think such an inhumanity possible under British rule.

SONAR BHARAT,
May 23rd, 1908.

6. The *Nihar* [Contai] of the 26th May says that theft, dacoity and incendiarism have enormously increased at Contai and the neighbouring places, in the district of Midnapore. The attention of the Subdivisional Officer and the police is drawn to the matter.

NIHAR,
May 26th, 1908.

Theft, dacoity, and incendiarism in the Contai subdivision, district Midnapore.

(b)—Working of the Courts.

7. The *Dainik Chandrika* [Calcutta] of the 20th May points out how the editor of the *Arunoday* in Bombay charged under section 124A of the Indian Penal Code, was recently admitted to bail by Mr. Justice McLeod, and how the printer of the *Yugantar* in Calcutta charged with the same offence was refused bail by Mr. Thornhill, and then remarks:—

DAINIK CHANDRIKA,
May 20th, 1908.

It is this difference in the interpretation of the same law in the different parts of India which gives rise to considerable difficulty at the present time.

Bail in sedition cases.

HITAVARTA.
May 24th, 1908.

8. Concerning the three aspects that the recent trials of the bomb conspirators have taken, viz., the trial at the Police Court under Arms Act, that before the Presidency Magistrate of Alipore for sedition, and lastly before the Muzaffarpur District Magistrate for homicide, the *Hitavarta* [Calcutta] of the 24th May, says that it is in fact very difficult to consider any portion of the case without a reference to the other two; and hence in the opinion of the paper it would have been much better if the Government had entrusted all the three cases to one Magistrate; much time and trouble may still be saved, if one and the same Sessions Court tries all these cases.

DAILY HITAVADI.
May 25th, 1908.

9. The *Daily Hitavadi* [Calcutta] of the 25th May says:—

A dutiful Magistrate.

During the trial of the case against Kishori Mohan Banerjee at Muzaffarpur, the Magistrate saw the Deputy Superintendent of Police in Court and asked if he was not a witness in the case to prove some facts. The Counsel for the prosecution replied by saying that though he was a witness, his presence in the Court was necessary to instruct him in examining the witnesses. The Magistrate did not mind the objection, and asked the Deputy Superintendent of Police to go out at once. This is a clean proof of the Magistrate's devotion to duty. Such sense of duty on the part of a Magistrate is very rare in these days.

MEDINI BANDHAY.
May 25th, 1908.

10. The *Medini Bandhav* [Midnapore] of the 25th May is glad that in the Sabang (district Midnapore) *swadeshi* case the accused have been acquitted; and asks who shall now punish the police at whose hands the innocent persons suffered so much humiliation, harassment, and pecuniary loss?

SAMAJ DARPAN.
May 25th, 1908.

11. The *Samaj Darpan* [Salkea] of the 25th May deprecates the conduct of the Muzaffarpur Bar in having declined to defend Khudiram, and hopes that some legal gentleman from elsewhere will defend him at the Sessions.

(c)—Jails.

BIHAR BANDHU, D.
May 23rd, 1908.

12. Referring to the incredible rumours about the tortures to which the bomb conspirators are subjected in the Alipore Jail, the *Bihar Bandhu* [Bankipore] of the 23rd May says that such acts are unworthy of the officers of the British Government which holds a high reputation for justice.

(d)—Education.

NAYAK.
May 23rd, 1908.

13. An unusually large number of candidates, writes the *Nayak* [Calcutta] of the 23rd May, have been passed by the Calcutta University this year, and some say that the Hon'ble Mr. Justice Mukerjee has held a sort of clearance sale this time.

DAILY HITAVADI.
May 25th, 1908.

14. The *Daily Hitavadi* [Calcutta] of the 25th May says that the Madras Government deserve the thanks of the public for having asked the Director of Public Instruction of the Province to devise means for the encouragement of education among labouring classes.

(e)—Local Self-Government and Municipal Administration.

NADIA.
May 16th, 1908.

15. The *Nadia* [Krishnagar] of the 16th May says that almost all kinds of food-stuffs in Nadia, including oil, ghee, and milk, are adulterated by the dealers, and remarks that the authorities pay little heed to the matter.

MANBHUM.
May 19th, 1908.

16. The *Manbhum* [Purulia] of the 19th May says that the water of the Sahab Bundha at Purulia should be reserved for drinking purposes only. The other large tanks in the town, which are at present used by the public for bathing should not be allowed to be used by washermen for washing their clothes.

17. Referring to the proposed construction of a vast reservoir of water for Calcutta on a height of 90 feet, the *Hitavadi* [Calcutta] of the 22nd May says that all things considered, the scheme is an ill-advised one.

HITAVADI,
May 22nd, 1908.

The proposed reservoir of water for Calcutta.

When the scheme was submitted to Sir Douglas Fox for opinion, the nature of the soil of Calcutta and the effects of the earthquake of 1897 were not mentioned. Now, are the suggestions of that eminent Engineer with regard to the cheap construction of the reservoir going to be listened to? The Municipal authorities apparently regard the opinion of Mr. MacCabe as gospel truth. If the scheme fails, what would be the sufferings of the people of Calcutta?

18. A correspondent of the *Nadia* [Krishnagar] of the 22nd May draws the attention of the Chairman of the Nadia Municipality to the most objectionable practice of the mehters of placing pots containing nightsoil exposed on the public road to the great inconvenience and discomfort of the inhabitants.

NADIA,
May 22nd, 1908.

A complaint against the mehters of the Krishnagar Municipality.

19. The *Pratihar* [Berhampore] of the 22nd May complains of the high rates to which the Berhampore Municipal Commissioners are assessing property in their jurisdiction, in order to enable them to cope with the excessive charges for the maintenance of the water-works. In this connexion the paper mentions with regret how a difference of opinion on this matter with the other Commissioners has led the Vice-Chairman to resign, and how the Chairman also is said to intend resigning soon in connexion with the same matter.

PRATIHAR,
May 22nd, 1908.

Municipal assessments at Berhampore.

20. The *Birbhum Varta* [Suri] of the 23rd May complains that though the Municipal rates in the town were enhanced three years ago, its condition has not in the least improved. Very poor people, who have hitherto been exempted from the Municipal tax, have been lately assessed to it. As a matter of fact, the Municipal Commissioners have no voice in Municipal matters. The lighting arrangement of the town is despicable, and the condition of the roads is miserable. There is no good arrangement for the supply of drinking-water nor for the treatment of sick persons. The Municipal authorities never take the trouble of visiting the poor at their houses. The enhanced tax has been a source of great suffering to the inhabitants.

BIRBHUM VARTA,
May 23rd, 1908.

Complaint against the Birbhum Municipality.

21. The *Samaj Darpan* [Salkea] of the 25th May draws attention to the prevalence of cholera in a severe epidemic form at South Bantra, near Howrah, due to insufficient supply of pure drinking-water.

SAMAJ DARPAN,
May 25th, 1908.

Cholera near Howrah.

(h)—General.

22. The *Nadia* [Krishnagar] of the 16th May points out that poor cultivators in the district cannot obtain *tuccavi* loans easily. The Kanungo who is enquiring into the condition of the raiyats is unapproachable.

NADIA,
May 16th, 1908.

The difficulty of obtaining *tuccavi* loans in Nadia.

23. The *Nadia* [Krishnagar] of the 16th May complains that the new Post-master of the Ghurni post-office near Goari has acted most injudiciously by ordering that letters posted in the three letter-boxes in the Ghurni village should not be brought by the postal peon to that post-office. Why should letters from the village be sent elsewhere, instead of being received in the village post-office?

NADIA,
May 16th, 1908.

The Post-master of Ghurni, in the Nadia district.

24. The *Hitavadi* [Calcutta] of the 22nd May writes:—
Is Government unaware of the anti-Hindu feeling openly given vent to in the Anglo-Indian papers? Government is busy in putting down Native newspapers. What has it done to control the Anglo-Indian papers? If a black man reviles a white-man, he commits a heinous crime; but if the reverse happens, there is nothing improper in it. Does Government also hold the same view? If *zulm* is made on the blacks alone, while the whites are allowed to escape scot-free, the unrest will not be permanently put down.

HITAVADI,
May 22nd, 1908.

Government's indulgence towards the Anglo-Indian newspapers.

HITAVADI,
May 22nd, 1908.

25. While expressing satisfaction at the sympathetic attitude of the authorities in England with regard to the bomb incidents in Bengal as wired by Reuter, the *Hitavadi* [Calcutta] of the 22nd May expresses its surprise at Government's laying the responsibility for the affair on the shoulders of the agitators as the Anglo-Indian newspapers also are doing. If in this affair the agitators have any responsibility, that of the Anglo-Indian papers is surely much greater. Government knows all this; why then does it give expression to such a biased opinion?

SOLTAN,
May 2nd, 1908.

26. It is indeed amusing, writes the *Soltan* [Calcutta] of the 22nd May, to find the Government of Eastern Bengal trying to encourage indigenous industries while its officers are taking measures for the repression of *swadeshi*. The Government throttles education by passing the new university regulations, and at the same time establishes primary schools. These are political mysteries which few can fathom. But the people of India are fools, who will believe anything they may be told.

SOLTAN,
May 22nd, 1908.

27. Hasmut Ali Khan writes to the *Soltan* [Calcutta] of the 22nd May:— Since the *swadeshi* agitation was started our benign Government has adopted measures for promoting the interests of the Musalman community, and issued circulars on the district officials with that object in view. The rules published in the *Eastern Bengal and Assam Gazette* of the 16th February, 1907, for the appointment of Musalmans in Government service led everybody to hope that Musalmans would at last obtain justice. But officials act in contravention of these rules. Is not the Government responsible for this? Mr. Cargill, the District Judge of Backerganj, issued an order that no Hindu should be appointed as a peon until the number of Musalmans appointed to these posts is proportionate to the number of Musalman inhabitants of the district. This shows the nature of the appointments for which the Muhammadans are thought fit by the authorities. A month ago, the services of an acting apprentice were required in the Court of the Third Munsiff of Patuakhali, and the District Judge issued an order that Musalmans should be invited to apply for the post. As no candidate who had passed any examination was forthcoming, the Munsiff forwarded the application of a "plucked" candidate of a high and respectable social standing. But the District Judge rejected the application saying "I decline to appoint half-educated Muhammadans," although more than half the Hindus in the Judge's office had not passed any examination. There is, of course, nothing for us to be sorry at this, for if we were worthy, the Sahibs would not have to come to India from far off England to lord it over us. However, if Mr. Cargill does not mend his ways we shall not fail to criticise his acts more strongly than we have done. The Government should keep a keen watch on the ill-treatment of Musalmans by Mr. Cargill.

BANKURA DARPAN,
May 23rd, 1908.

28. The *Bankura Darpan* [Bankura] of the 23rd May praises Mr. Ramendra Krishna Deb Bahadur, the District Magistrate of Bankura, for the energetic way in which he is discharging his duties in connection with the distribution of the *tuccavi* and the agriculturists' loans in the Raipur side of the district.

DAILY HITAVADI,
May 23rd, 1908.

29. The *Daily Hitavadi* [Calcutta] of the 23rd May thanks the Government for the grant of Rs. 1,000 to the wife of the late Babu Kshetra Mohan Mitter, Deputy Magistrate of Howrah, who met with his death as a result of the injuries received in Harrison Road, Calcutta.

NAYAK,
May 23rd, 1908.

30. The *Nayak* [Calcutta] of the 23rd May writes:— The Messenger of England (meaning Reuter) reports that neither Lord Minto nor "Uncle Morley" has lost his balance over the bomb affair, and that the proposed reforms in the administration will be carried out. So far as we know, nobody has put any question in Parliament regarding the present affairs. Why, then, is there a shower before the appearance of clouds?

31. The *Tamaliika* [Tamluk] of the 23rd May is sorry that Government

TAMALIKA,
May 23rd, 1908.

Detectives in remote villages
in the mufassal.

is unnecessarily wasting public money in employing too many detectives. Some of these detectives have penetrated into the remotest villages of the Midnapore district, apparently to detect bomb-factories. Their quest is bound to be fruitless. They may, however, find in some houses a copy or two of the *Gita* which (judging from its frequent mention by the bomb-throwers) must be admitted to contain some formulæ for preparing bombs. The truth is that the revolution has not yet caught the imagination of the country-folks. If the *swadeshi* agitation has to a certain extent stirred their souls, it is because they find in it a solution of their economic problems and a means of preserving their piety. The one result of Government's policy of employing detectives will be that any new-comer in a village, however innocent he may be, will be suspected as a detective, and as such insulted by the villagers.

32. The *Samaj Darpan* [Salkea] of the 25th May suspects the recent transfer of Mr. Swinhoe from the Calcutta Police

SAMAJ DARPAN,
May 25th, 1908.

Mr. D. Swinhoe, Offg. Judge,
Small Cause Court, Calcutta.

Court to the Calcutta Small Cause Court to be due to the fact that he was not thought sufficiently strict and *zuberdust*. It remains to be seen what temper Mr. Keays, the new Police Magistrate appointed in his place, shows.

33. The *Daily Hitavadi* [Calcutta] of the 27th May is sorry to find that

DAILY HITAVADI,
May 27th, 1908.

Allegations against the Routine
Branch of the Telegraph Stores
Office.

in spite of the many complaints against the Head Clerk of the Routine Branch of the Telegraph Stores Office which have been published in that paper, no steps seem to have been taken by the authorities to put a stop to the grievances, nor has even an enquiry been instituted into the matter. The paper will, therefore, be compelled to bring more complaints to light.

34. Referring to the appointment of the Hon'ble Mr. Justice H. D.

DAILY HITAVADI,
May 27th, 1908.

The appointment of Mr. Justice
Griffin as a Judge of the Allahabad High Court.

Griffin as a Judge of the Allahabad High Court, the *Daily Hitavadi* [Calcutta] of the 27th May says that the Government wishes to keep the High Courts under its own control, and hence it takes care to have proud Civilians as Judges, because they are always ready to side with the police.

35. The fact that the Madras High Court did not grant bail to Chidam-

DAILY HITAVADI,
May 27th, 1908.

Refusal of bail to Chidambaram
Pillay.

baram Pillay, although he is suffering badly from dysentery, says the *Daily Hitavadi* [Calcutta] of the 27th May, proves that it is idle to expect justice from the present-day Judges.

III.—LEGISLATION.

36. The *Nadia* [Krishnagar] of the 16th May says that Dr. Rashbehari

NADIA,
May 16th, 1908.

The Public Charities Accounts
Bill.

Ghose is not the proper person to be entrusted with the Public Charities Accounts Bill. The learned Doctor has very little practical knowledge of worldly affairs. Though he calls himself a Hindu, who knows whether he is really a Hindu or not? Such a piece of legislation is hardly necessary in the present distressed condition of the country.

37. Referring to the proposed amendment of the Explosives Act, the

DAILY HITAVADI,
May 22nd, 1908.

Amendments of the Explosives
Act.

Daily Hitavadi [Calcutta] of the 22nd May writes that there is nothing surprising in this, as everybody knew that the Government would pass such a measure against the use and storage of explosives which are the chief instruments of anarchists.

38. The *Bharat Mitra* [Calcutta] of the 23rd May learns that a new Act

BHARAT MITRA,
May 23rd, 1908.

A new Act for explosives.

for bombs and explosives is pending before the Legislative Council at Simla, and adds that it will be passed after only a day's deliberation.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

NADIA,
May 16th, 1908.

39. The *Nadia* [Krishnagar] of the 16th May draws the attention of the District Magistrate of Nadia to the rapacity of the rice merchants of Goari who are selling rice at such an exorbitant price as Rs. 6-8 per maund.

Exorbitant price of rice at Goari.

NIHAR,
May 26th, 1908.

40. A correspondent of the *Nihar* [Contai] of the 26th May draws a woful picture of the distress due to famine in the villages of Dubda and Khagda, in the Contai subdivision, district Midnapore. Most of the inhabitants of these villages have to go without food. Relief is very urgently required. The writer earnestly appeals to the charity of his countrymen.

Famine in the Contai subdivision.

VI.—MISCELLANEOUS.

SANDHYA,
May 8th, 1908.

41. The *Sandhya* [Calcutta] of the 8th May (received in this office on the 26th instant), in referring to Mr. S. M. Mitra's recent article in the *Pall Mall Gazette* against the Indian vernacular press, asks what is the status of Mr. Mitra that his opinions should be noticed by Reuter, and what means he has which enables him to live in England, and why he should be in that country at all. Mr. Mitra is an adventurer, whom, had he been here, we should have kicked and shoe-beaten into withdrawing his aspersion that the Indian press is mendacious. We have, however, no objection to Mr. Mitra's proposal to start six Government subsidised papers, for that would mean finding a source of livelihood for a number of Indians. And for the influence which they will exercise on Indian public opinion, let it not be forgotten that public opinion is not exactly a piece of machinery which can be made to order, or like an egg which can be hatched by applying warmth to it.

Mr. S. M. Mitra and his aspersions on the Native press.

SANDHYA,
May 8th, 1908.

The bomb outrage.
following:—

42. The *Sandhya* [Calcutta] of the 8th May (received in this office on the 26th May) has the

CONQUERING THE HEART BY THE SWORD, CAN THAT BE DONE,
CAN THAT BE DONE?

If the *Feringhee* does not understand this gross truth even now, it will do no good either to him or to us. He will not believe us even if we speak falsehood that we are anxious for his welfare, nor do we say that. But Providence has bound us with him in such a manner that in many matters, as his own welfare or otherwise depends on his acts and tendencies, so does ours. If at this critical time the *Feringhee* gets mad outright and loses all judgment and discrimination, not only will it do no good to him thereby, but there is also a likelihood of serious evil befalling us. On this account we desire single-heartedly that he should understand well his own condition as well as the temper of the country.

We do not hesitate in the least to declare them to be the dire enemies of the country, who at this critical time, are eager to save themselves from the *Feringhee's* suspicions and distrust by holding meetings and singing tunes of loyalty. You know the condition of the country, have known it always, and yet knowing all, in order to save your own skins, you did not speak out and that is why things have come to this to-day. That bombs were being manufactured, arrangements were being made for secret assassinations, that Hindus forgetting their own Hinduism, sacrificing the high ideal as to abstaining from harm (to any creature) being the highest virtue, were betaking themselves to imitating a foreign brutal policy,—(all this) you did not know, neither did we. These facts none else knew but those who participated in the work. Nowhere do outsiders know of such facts and when known, such work never takes place anywhere. But who did not know that the flame of discontent, unrest, and impatience was smouldering in the country? Who did not know that the minds of the people were getting highly excited? Who had not heard that impelled by this excitement, people had begun to say anything and

everything, anywhere and everywhere (*lit.* on the path way and on the ghat)? What people thought we said, what people said we repeated. In order to restrain this excitement and impertinence of the people, in order to destroy this feeling of helplessness on their part, we have also spoken directly and openly about the extent to which, remaining within the limits of righteousness and of the law they might prepare and try to defend themselves. We have counselled them to be strong with their own strength, reliant (*literally, established*) on their own strength, self-centred and self-devoted. You enjoyed fun in reading the *Sandhya* in secret, while outwardly, in order to save yourselves from all kinds of harm and trouble, you have hoisted the flag of loyalty. Who does not know this? And it is on that account that this terrible danger has come to the country to-day.

You did not tell the *Feringhee* the truth. What you heard with your own ears in the *hat* and in the bazar, in the room and in the parlour, on railway and on tramway (cars), you did not dare bring to the knowledge (*lit.* ears) of your friends, the *Feringhee*, even though you posed as his admirers, lest (thereby) a distrust in your immaculacy should be generated in their minds. If you had told the *Feringhee* of the real temper of the people of the country, the *Feringhee* perhaps would have conducted himself guardedly, might perhaps have tried to please the people. In one (*lit.* that) direction Lajpat Rai and Ajit Singh were banished without a trial and in the other (*lit.* this direction) the *Reises* of the Punjab continued in the name of the people of the country making loyal offerings at the feet of the *Feringhees*. The *Feringhee* was (thus) led to think, What have I then to be anxious for? In one direction the Musalman *gundas* set to work at Comilla, the idols were broken at Jamalpur, it became difficult to save the honour of the mother and sisters of the people of the country—on the other hand—the ungrateful folk (*lit.* party) of Bengal, in order to keep their sources of livelihood unharmed made a parade of their loyalty. Alas! ye band of fools, if, instead of putting false expressions of loyalty on your lips, you had done that which would have really appeased the minds of the people and reassured them, done that which would have mitigated the oppression on them, if at least you could have spoken out about the inward thoughts and facts of the country, then to-day we should not have to see this acting of the part of a foreign spectre by sons of Hindus who are not devoted to things worldly in this land of Hindus, whose religion is as their life. There is no help now for the mistake which has already been made, but there is time even yet. Let the *Feringhee* understand even now. You who feign friendship with the *Feringhee*, make him understand clearly that peace will not be established in the country by means of oppression.

Conquering the heart by the sword,
Can that be, can that be?

If you do that, your country as well as you will be benefited. Otherwise if righteousness prepares to defend itself, there is no safety for you, or us, or anybody. Know this well.

43. Continuing on the subject of the agitation in Bengal, the *Namai*

The Bengali agitation.

Muqaddas Hablul Matin [Calcutta] of the 18th

May says that before the inauguration of the

Congress, no political life was visible either in the Hindus or the Muhammadans of India; but later on the educated and the respectable men of the Hindu community came to understand their political rights, and by degrees began to discuss them in their assemblies and conferences. In the beginning the Government of India was enraged at the Congress beyond description, and for this reason all Government servants were expressly prohibited from joining it. The fact that the Congress was a political association, and the Government servants were not expected to take any part in political questions, stood as a sort of barrier to the high officials of the Government in the way of their joining the Congress; hence it is that none of the rich men, the Maharajas, the Government pensioners, or the officers of any department under the Government could join the Congress, but in their heart of hearts, some of the Government servants and rich people have shown, and are still showing, their secret sympathy for the Congressists, while their excuse for not openly joining the Congress is that they are bound to the Government by service.

NAMAI MUQADDAS
HABLUL MATIN,
May 18th, 1908.

By and by things came to such a pass, that some of them pronounced that the end in view of the Congress was to do away with all employment under the Government. Day by day the Congress which professed to be the protector of the rights of 30 millions of the Indians gained in reputation. A society was started in London after the fashion of the Congress. Perhaps the object of the Congress leaders was to send their own loud cries throughout the world, and attract the notice of the people thereof to the sort of hard life they were leading. It may, however, be noted that this high and sublime idea was instilled into the minds of the people by those Englishmen who had already joined the Congress, and who every year attended the sittings of the Congress at various places in India. In the beginning the English newspapers looked upon the Congress as a trifle and incapable of doing any serious work, but this opinion of theirs proved of little avail, inasmuch as the British Government thought it advisable after a time to regard the Congress as a national association of the Hindus, and to pay more attention to the demands of its leaders. This was done for a time, but eventually it began to give them blunt and elusive replies. The detestation of the Government however for the Congress has all along been visible, though in reality it has overawed the officers and thereby has attracted their attention. In the same way as Government service was made a sort of scarecrow to keep men from joining the Congress, the Congressists in their turn made the demands of the Congress a kind of check upon officialdom, till at last a few of the Congressists who hankered after Government service hit upon the trick of entering service by delivering speeches for the Congress in public as well as in private, and it was before long that the Government took them in its service only to alienate their sympathies with the Congress. This policy became so popular, that besides the Hindus some of the upstart Muhammadans also adopted it and left the Congress simply in order to shine under Government patronage. Dadabhai Naraoji, who some time ago was a candidate for a seat in the British Parliament on the change of the then Ministry, and who when he was not elected came over to India and took the lead of the Congressists of Calcutta and Bombay, was an example of this policy. This, as may be seen, was a sort of political remonstrance to the Government. In the same way the other Parsis, who have no connexion with the Government, generally side with the Congress, and openly support its political ideas.

On the whole the leaders of the Congress have not yet despaired of enlisting the sympathy of the Muhammadans. They are still trying their best to gain their hearts, and for this purpose have many times (?) elected the Muhammadans president of their formal sittings.

The Congress is held every year in different Provinces of India, and the delegates from every important place come together at the centre fixed for its sittings. It is this which has made the whole of India aware of the Congress as a national assembly of the country. Had they not done so, the sound of the Congress would not have been heard so far and wide, that there is hardly a remote corner of India which is not aware of the name of the Congress even though if it has got no sympathy with its aims and objects. It is simply on this account that Sir Syed Ahmad Khan's conference, which was designed to have a sort of anti-talismanic effect on the Congress, and to guard the Muhammadans against its evil effect, was being held every year in various parts of the country. This long but useless discourse may help to a certain extent in ascertaining the true causes of the agitation in Bengal. The cause of the present unrest may be traced to the existence of this political association, and the events which of late have come to happen are those predicted by politicians of England when it was inaugurated in this country.

Although at present really all the communities of India have got a hand in the Congress, and all the educated, wise and political heads of the entire Hindu section in particular have been busy with its affairs, most of the principal offices and the responsible duties devolve upon the Hindus of Bengal, as also on a few of the English Politicians who are in sympathy with them.

The paper then goes on to sketch the characteristic national peculiarities of the Bengalis, in order to bring out their character more fully, and to explain the fact how the soul of politics revives a dead nation and helps to make an insignificant association a power strong enough to agitate a whole country.

The Bengali nation has been at no time in possession of honours, and has never posed as a leading community. Never has it been free from the yoke of subjugation of either the Hindus, the Muhammadans or the English. The climate too is notorious for bringing on lassitude and sloth; the normal temperature of the body is found to be lower than it is elsewhere. On account of these diverse causes cowardice is reckoned as one of their characteristics, for which reason the Government does not recruit any portion of the Indian army from this community. Since they have had no ancestral education they do not lead a life which is in accordance with modern civilization. The house of a Bengali, which is very like a cage, is, by no means, fit to be inhabited by a man of any other nationality. Their mode of life is exceedingly simple and unsettled. The domestic trappings of their big Rajas are not even equal to those of a Muhammadan in the middle station of life. Supplication and flattery pervade every rank and order of their society. Till a century back it was never expected that such a nation would rise against the existing administration, or would even demand political rights from the Government. A hundred Bengalis were in awe of a single Muhammadan. One policeman could drive a lot of fifty Bengalis like so many sheep in a flock, and not one of them would utter a word (by way of remonstrance). The Province of Bengal is far more populated with Hindus and Muhammadans than the other Provinces of India, and it appears as if the climate of this part of the country is especially suited to the multiplication of the species.

History points out to us that the Bengalis have always been indigent and without resources, although their Province is much more fertile than other parts of India. It was simply on account of this natural fertility that the English took more trouble to develop its resources than they did in any other part of the country. The vigilant English, who have been recognised as first-rate preceptors in the science of increasing the population, originally provided the people with all sorts of means to multiply when they first settled the various portions of the Province with then on nominal rents. Later on they produced in them a taste of agriculture, gave them facilities of communication, *e. g.*, railways and steamers, and helped them in the cultivation of such indigenous things as jute, indigo, tea, rice, &c., so that the price of these articles when being abundantly produced, raised the price of land twenty-fold. Thus the people came to have large capitals; but since they did not lead a modern, civilised life, nor did the idea of greatness ever enter into their heads, naturally their expenditure was much less than their incomes, and hence it is that the Bengalis are thought to be the most wealthy nation of India to-day.

Since this nation has always been accustomed to subordination, and the idea of a revolt never occurred to them, the British Government, with a view to further its own cause and to fill the offices of State, gave the greatest support to their education and instruction, and at last realised its desires by giving them a lift in preference to the haughty Muhammadans from whose hand the rule of India was just departing. Though the Bengalis were no swordsmen, yet they discharged the affairs of State with an admirable success, and practised the extreme of flattery and supplication in dealing with their superiors. No community seemed, for a time, more obedient and submissive to the Government than the Bengalis, for which reason all the affairs of the State, whether wholly or in part, fell into their hands. And in fact they acquitted themselves of their duties pretty well; but though really it was they who did the work, yet the English took all the credit to themselves. However one should not pass on without noticing that the Bengalis in their eagerness to side with the English lost all their national stamp, even their religion. Many of them accepted the Christian faith without hesitation, or at best Christianised their own religion. On the whole it appeared that if they would be going on in this way, and this sort of union continued between the English and the Bengalis, the next century would see Christianity established as the State religion of Bengal. It should also be firmly borne in mind that it is only the fact of the Government having given the Bengalis much liberal education, which may be responsible for the present unrest and agitation.

The defeat which the English met with at the hands of the Americans, made the former cautious enough to keep the control of education in India into their own hands. They themselves selected the text books, and the system of public instruction was kept optional and not compulsory. A scanty knowledge of reading and writing English, or, in plainer language, an instruction fit to train up clerks, was the only education they imparted to the people in order to achieve their own end, and hence it is that no industrial, of commercial or technical institution was started in this vast country and among so numerous a people. What is still more wonderful is the fact that though the English have been trying for more or less a hundred years to educate the Indians, the number of educated men at present does not exceed even 2 millions among a total population of 300 millions. The reason, however, is this, that the goal of English education has been taken to be mere clerkship, beyond which few of the Indians think of stepping.

From the obviously limited number of Government posts filled by the natives, it must be inferred that public instruction of India is not better than that of other parts of Asia. Only a few departments of education have been newly opened in India, *e. g.*, Medicine and Law; but in this case also an inferior and primary sort of education in those subjects is given, whereas one has to go to England to qualify himself for higher proficiency as Barrister and Civil Surgeon, after he has finished his education in India. On account of the troubles of the journey and so on, the natives rarely appear at these higher examinations in England, for which reason also these professions are almost the exclusive monopoly of the Englishmen themselves.

The Civil Service, which is the highest executive function of the State, is also based on a competitive examination in England, subject to certain limitations of age; but as this examination is one of the most difficult of the kind, few Indians prepare for it; and even if they do, fewer still come out successful. From these facts it may be said that no such education as will remove the wants of the country, or refine and purify the minds of the people, is being given in India; and hence it is evident that the agitation of the Bengalis is not an educational awakening; rather it is the political life which has been infused into them by the Congress. It may here be asked that if the general education in India is so inefficient, how could such high objects and ideas find a way into the minds of the people? The fact is, as above hinted, that there are a few Englishmen who gave the first push to the aims and aspirations of the Congress, and it is they who have filled the minds of the Indians with lofty ideas, thus proving the truth of the saying. "The lightning of truth flashes by the dashing together of thoughts."

The paper next proceeds to give an account of what the Congress desires and aims at. The Congressists, says the paper, ask for many things, most of which they do not give out plainly, while the rest they publicly lay open. In reality they want liberty, independence and a fulfilment of promises already made; they urge that merit should be made the criterion of distinction; they want that Queen Victoria's Proclamation of 1857, which recognises only true merit in cases of appointments and preferment in the State, should be revived; but it is evident that if tests of merit are instituted here, the English would find themselves inferior to the Bengalis for holding the high offices in the Government, which are at present reserved for them alone.

Among other things, the Bengalis assert that it is, by no means, fair that the Indians should lag behind in spite of their loyalty to the Government. Why arms and ammunitions are not allowed to them? How is it that there are certain useless expenses from the Indian Treasury? Indian wealth should be kept in India for her own advantage, and should not be applied to such expenses as have no connexion with the Indians. They also object to English being the Court language of India, for it is a language which neither party to a suit in a Court of law is able to understand and use. In the same way they object to that language prevailing in the schools and on occasions of Government *Darbars*.

In a word, all that the Congressists openly seek for is the fulfilment of the promises of the Proclamation of 1857. The Government and the English newspapers in England and India, have only two answers to make to the Congressists for their demands: first, that though the Government is always ready

to carry out the wishes of the people, yet unfortunately they have not still got that capability for work which is necessary in such cases; of course, the Government will look to it, and whatever things will appear fit for them, will be given in due course; secondly, that India does not comprise a single community, so that all the the affairs of the Government which apply equally to other communities cannot be entrusted to the Hindus alone. It is this which has alienated the Muhammadans from the Hindus and made the former hostile to the ideas of the latter; and it is with a view to this that the Hindus are trying to seek the union of the Muhammadans.

Passing over these details, the paper says, in conclusion, that even the great men of Bengal did not think the Bengalis capable of any action in the field, nor does ancient history point to any such incident in their lives. On the contrary the Muhammadans have been reputed for bravery, and military hardihood from early times to the present day. As the Bengalis considered themselves adept in wielding the pen, even so did they consider the Muhammadans as being skilled in wielding the sword. Hence they thought that if the two powers would be united, it will be before long that their cherished desires would be realised.

The paper promises to continue next week its observations, especially in connection with the recent incidents in Bengal.

44. The *Dainik Chandrika* [Calcutta] of the 20th May cannot understand

DAINIK CHANDRIKA.
May 20th, 1908.

The bomb case at Alipore.

what harm there would have been if the Maniktola bomb conspiracy had been tried by the Police Magistrate of Sealdah instead of Mr. Birley and why Mr. Birley chose to write to the Commissioner of Police saying that he would deal with this case himself, and why Mr. Halliday agreed to gratify this whim of Mr. Birley's.

45. Under the marginally-noted head-line, the *Darus Saltanat* [Calcutta]

DARUS SALTANAT.
May 21st, 1908.

"Political unrest."

of the 21st May first expresses its surprise why speedy steps are not being taken to eradicate the real causes of the disturbances, and then proceeds to observe as follows:—

The present unrest is caused by those political monomaniacs, whose cries of *swaraj* have been in the air from one end of the country to the other. We might do well to note the peace and quiet which English influence has given to India, and by bestowing which from the very beginning on the people the English who originally came to India as merchant, subsequently succeeded in founding an empire among such a heterogenous Indian population. It was on account of this influence of the British which opened the gates of progress to all the communities equally. It is this peace brought by the English which enables us to disregard the horrors of even famine and plague. Peace was a thing which we needed first and foremost, in as much as agriculture, commerce, industry and so forth, all depend on the internal peace of the country. But it is a matter of great regret that some ungrateful people have mischievously stood as barriers to the administration of the Government, and are thereby trying to destroy the general peace of the country. The discovery of such sort of conspiracy in the metropolis of India should not be considered a slight affair, and what is worse it is not only one part of India to which the unrest is confined, but more or less it prevails everywhere, much to the anxiety of the Government. The Government at this time cannot but do away with the *swaraj*-advocating Extremists in order to restore universal order in the country, a step which if taken earlier would have put an end to the recent disturbances long ago. Although in common life remedies are sought after the evil has been done, still in politics preventive measures have necessarily to be taken before the actual mischief has been committed.

The paper is of opinion that the Government is in every way strong enough to crush the agitators, if it pleases. These agitators find the extreme of their strength in these bombs; but what of that! We ought to look more to the peace of the country which has come to us through the English, and therefore measures should be adopted to root out the evils without leaving any possibility of their further recurrence. The paper is not satisfied with the assertions of the Bengali Press to the effect that they do not approve of the recent events, for both the Extremists and the Moderates are the offshoots of one and the same central idea, and *Bande Mataram*, *swadeshi* and *swaraj* are all those dangerous agents which are at the bottom of the present troubles. The paper

further wonders how a few school boys came to be actuated with such a sort of political idiosyncrasy as to create disturbances in the land; but this implies the support of some mature leaders who must be traced out and properly dealt with. Agitation is a good thing only so long as it is within the law of the land, but its extreme aspect grows into rebellion. Ever since the recent disturbances began, the Government must have seen how whole-heartedly the Muhamadans are supporting the cause of the Government. And why should they not? The friendly terms of the Christians and the Muhamadans are due to the similarity of their religious and social institutions, which has been well known since the promulgation of Islam. Those few of the renegade Muhamadans who have joined the Bengalis are really actuated by selfish motives or else no right-minded and respectable Muhamadan would take part in political agitation; and if there is any, the paper emphatically refuses to call him a Muhamadan. Some Anglo-Indians want to put a stop to the Native press altogether, but the paper hopes that the Government would not grind down the innocent along with the guilty. It is, however, necessary that all these mischievous papers should at once be stopped for ever, and no new papers should be allowed to be published, and at the same time Act VI of 1907 should be extended to all parts of the country.

JASOHAR,
May 21st, 1908.

46. The *Jasohar* (Jessore) of the 21st May has the following article under the heading—

"The means to prevent the future revolution in India."

"The means to prevent the future revolution in India :—

When the ruling power proceeds to govern by trampling upon the wishes of the people and through heartless oppression—when on the one hand every drop of the blood of the subject-people is dried up by the forest fire of famine, by disease, grief and pestilence, and on the other the ruling power excites heart-felt hatred and resentment in the hearts of the people in general by offering mortifying contempt,—it is then that the inception of a future revolution takes place. When the people with their hearts full of high aspirations see nothing before them but obstacles at every step, when under the strong impulse of death they see darkness on all sides, then, bereft of all hope, they grow impatient to embrace death which alone can remove long continued affliction for good. Nothing is then impossible to the restless and excited popular power.

Taking into consideration the case of the youths who, whether great or small, have been brought before the British tribunal as rebels on a charge of conspiracy to overthrow the British ruling power, we find on casting a glance at the past history of India that in that sea girt country adorned by the Himalayas, neither in the era of high civilisations nor when she was enveloped in deep darkness due to overhanging clouds, was the necessity of forming such a band felt. What was not even dreamed of in the non-Aryan age, enveloped with deep darkness, or during the highly civilised days of Hindu or Buddhist sovereignty, or during the tyrannical rule of the Pathans or the Moghuls, or even at the time when the Mahrattas were striving to establish an all-India Hindu Empire, has become possible in this civilised twentieth century. It is therefore that the popular mind is being constantly tossed by suspicion, fear, and anxiety.

On perusing the history of the past, we find that when a feeling of hostility arises between the ruling power and the popular power, the former tries to put down the rising popular power with the help of the police who are the keepers of the peace (?), and of particular individuals who are enemies to their own country, treacherous and mindful of self-gratification. When the fire of revolution might be easily put down by keeping an eye towards its root and thereby bringing peace to the popular mind, the ruling power increases the degree of oppression and drives the whole country mad; the result is that the spark which at the outset might have been extinguished with a drop of water, turns the whole country into a hideous cremation ground.

The seed of the poison-tree which was imperceptibly sown on the day on which the high-minded Lord Curzon Bahadur divided Bengal into two, trampling upon the wishes of eight crores of Bengalis, has now germinated after receiving proper watering and under proper atmospheric conditions. The tiny lightning flash which was generated in the Bengali heart by the terrible stroke of the partition of Bengal has to-day, by its dazzling brilliance,

confounded the British power, which on looking around finds everything enveloped in darkness. If the ruling power had not overstepped the bounds of justice and righteousness by taking its stand at the back of the British merchant, if the Government had quickly stopped the policy of repression which had been adopted as an inevitable outcome of the partition, if they had shown genuine sympathy instead of trampling upon the wishes of the people in every matter, then the rise of a band of youngmen aspiring to gain freedom by destroying the ruling power would never have been possible.

With the help of some Rajas, Maharajas, Rai Bahadurs and police informers, who are the enemies of their own country and treacherous, the British rulers are trying to govern a vast Empire like India (and) are driving the whole country mad as the inevitable consequence of the treachery of traitors. If they do not still give up this course, the true welfare of the country will never be secured. Who shall say that the tiny black cloud that has appeared in the horizon will not in time overcast the whole sky? The anarchy that will then arise amid the terrific storm and encircling lightning flashes reaching to the furthest ends of quarters, will not be extinguished (even) by the vast body of waters of the Bhagirathi.

We have realised a truth in the fire of the revolution which like a forest fire once consumed the whole of France, and in the popular revolution as a consequence of which the head of Charles I, the powerful king of England, was severed in twain by the stroke of the sharp sword of the executioner. And that is the Loyalists, who are the enemies of their country and treacherous, could never raise their heads before the mighty force of the restless and excited popular power. Whenever the ruling power sought the help of these meanly selfish and treacherous people against the popular power, it was signally defeated and discomfited. We have said before, and we repeat, that it appears utterly impossible for Indians, not only to contemplate, but even to dream, of the poisonous and revolting Western revolutionary methods. If the British ruling power even now looks back calmly on the past history of India it will then realise that it is not utterly impossible for it to remove the shadow of discontent cast by the naturally peaceful Indians on the ruling power. If the ruling class shows sympathy to the people in general instead of oppressing them, if instead of trampling at every step upon their wishes the rulers concede to them their just rights, if during famine and plague the Government's ready hand is engaged in saving the lives of its subjects, if the Police officers who are the guardians of peace do not convert the ruling power into a puppet in their hands, then this seed of revolution will shortly vanish from India. The *Shastras* of India, her society, her political system, and her ideal of knowledge and wisdom,—all regard revolution a source of great mischief. Neither the popular power nor the ruling power alone had to suffer loss as the inevitable result of revolution or rebellion; both had to undergo severe loss and privation. We have said so many things in the hope that the fear of mighty revolution throughout the whole of India may be removed, and peace, happiness, and prosperity may be re-established in the country.

47. The *Jasohar* [Jessore] of the 21st May says that in view of the serious situation in which the district of Jessore finds itself, immediate steps should be taken by the approaching Jessore District Conference to form

The approaching Jessore District Conference.

village-associations for saving the lives of the inhabitants from famine, pestilence, and water-scarcity. The Conference should also consider the proposal of establishing a *Swadeshi* Steamer Company having for its object the starting of a steamer service from Singia. Another important matter to which the Conference should pay attention is the establishment of a *Swadeshi* Joint Stock Company. The Conference will hold its sittings at Magura on the 26th and 27th *Jaistha*. The Secretary of the Reception Committee asks the inhabitants to elect their delegates. One hundred volunteers will be enrolled.

48. Akinchan Devasarma writes to the *Birbhum Hitaishi* [Suri] of the 22nd May :—

Thoughts on the anarchist plot.

The Bengali hero described in the comic poem "Bharat Uddhar" has at last appeared before us, though in a perverted form. The hero mentioned in that poem never had his hands stained with the blood of helpless women, nor was his soul polluted by the odours of hell. The con-

JASOHAR,
May 21st, 1908.

BIRBHUM HITAIISHI,
May 22nd, 1908.

duct of the men who, although initiated into the sacred cult of the *swadeshi*, took the lives of two innocent women, fills us with hatred and shame. It is true that it was not the object of these men to kill the two ladies, but there is no doubt about their intention having been to murder Mr. Kingsford. Is there anything more cowardly than murdering a person unawares by throwing a bomb at him? If an enemy is to be killed, invite him to an open fight. But why strike at him unawares? Hell is the proper place for the men who commit such a foul murder, and a pious deed like the deliverance of the country can never be performed by them.

Nothing can be more wonderful than the fact of a handful of men coming to India from a far-off island and ruling over thirty crores of men. The cause of this is that the English are men, whereas the Indians are not. If the Indians had been men, Englishmen would never have oppressed them. If, however, the Indians can become men, there will be no necessity of having recourse to bombs or to fight with the English. The moment the English will find that the Indians have got any manliness in them, they will pack up and take the first steamer to England. If we had been really men, seventeen Musalmans would not have been able to conquer Navadwip, nor should we have to bear the disgrace of Plassey. We have now lost all faith in our own religion, and have imbibed Western ideas, which only lead us astray from the path pointed out to us by the *Shastras*. If we really wish to be men, we should have to be *swadeshi* pure and simple, and to obey the rules laid down by the *Shastras*. There is no necessity for trying to drive the English from India. They are but the symptoms, as it were, of a malady. Cure the malady and the symptoms will disappear immediately.

DAILY HITAVADI,
May 22nd, 1908.

Indians in the Transvaal.

49. Referring to the question put in Parliament by Lord Ampthill regarding the exclusion of Indians from the Transvaal, and to Lord St. Aldyn's reply to the same, the *Daily Hitavadi* [Calcutta] of the 22nd May says, that Lord St. Aldyn means that as a subject people Indians must occupy an inferior position whether in India or abroad. But do people like the noble Lord, who is a proud Imperialist, ever think what feelings such utterances give rise to in the Indians' minds?

The *Daily Hitavadi* [Calcutta] of the 22nd May writes:—

DAILY HITAVADI,
May 22nd, 1908.

The *Englishman* on the anarchist plot.

50. The *Englishman* understands that forced subscriptions are being raised from the people in various parts of Eastern Bengal, and especially in Barisal. The paper also insinuates that since a few copies of the *Gita* have been found in the laboratory at Manicktola, it is likely that all meetings and associations where the *Gita* is read are revolutionary. Moreover, the *Englishman* suggests that the Government should keep an eye on the men who collect rice from door to door, distributing it among the famine-stricken people. By doing so, the *Englishman* thinks the Government may get some clue to the methods of the anarchists. The *Englishman* is surely mad, or else why should it rave like this?

HITAVADI,
May 22nd, 1908.

Alleged insanity of the principal accused in the bomb incidents.

51. Referring to the statement published in the *Indian Daily News* to the effect that Khudiram, Barindra, and Upendra had all shown symptoms of insanity long before they took part in the bomb conspiracy and that the whole business was the work of mad men, the *Hitavadi* [Calcutta] of the 22nd May says that it had also the same suspicion. But it does not seem that the authorities will be easily re-assured by such an explanation.

HITAVADI,
May 22nd, 1908.

Anonymous letters in connection with the bomb incidents.

52. The *Hitavadi* [Calcutta] of the 22nd May condemns the cowardly behaviour of those who are sending anonymous letters to high officials and others threatening them with violence. The object aimed at seems to be merely to exasperate the authorities.

MIHIR-O-SUDHAKAR,
May 22nd, 1908.

The bomb incidents in Bengal.

53. Referring to the recent bomb incidents the *Mihir-o-Sudhakar* [Calcutta] of the 22nd May writes:—
We have repeatedly said that Nihilists have appeared in Bengal. Socialists, Anarchists and Nihilists of Europe are perhaps made of the same materials as the "*Bande Mataram*" Society of Bengal. The results of the atheistic western education have begun to manifest themselves. This is no mere lawlessness of illiterate labourers or village cultivators. The revelations that have been made during the last three weeks seem to represent

only an insignificant portion of the actual developments. Just as occasional earthquakes only prognosticate the formation of a mighty volcano underneath the ground so the present incidents are only the portentous indications of a future Indian revolution. They are no mere boyish freaks; many people representing various communities and stations in life are undoubtedly connected with them. It is the weakness of the administration that has permitted things to assume such serious proportions. If drastic measures had been adopted from the very beginning, the melancholy incidents resulting in the loss of innocent lives would not have occurred. The firmness and intrepidity of the arrested men are such as to make it unlikely that their society would desist from their infernal deeds. Our hearts trembled on the very day on which we saw the *Yugantar* with its ominous ensign on the top adorned with different weapons. The teaching of Bankim Chandra's Ananda Matha have now begun to bear fruit. The Sivaji celebration and other similar celebrations were silently preparing the way to a revolution. Lord Curzon had taken the right course, but unfortunately he had to leave his task unfinished. The idolatrous Hindu has mixed up his *sakti puja* with western atheism.

We have repeatedly pointed out that the tardy method of doing justice according to the Indian Penal Code will not do in the present case. If even now the Government hesitates to root out the mischief with a firm hand, serious consequences will soon follow, and many an Englishman, Hindu, and Musalman will be consumed by the fire.

We warn our Musalman brethren never to think of imitating the detestable doings of the Hindus. Let them have the firmness, the earnestness, and the unity of the Hindus; but let them not abuse these high qualities. The sacred teachings of Islam do not approve of such beastly conduct. Moreover, the Musalmans have no just cause to rise against the British Government.

54. The *Mihir-o-Sudhakar* [Calcutta] of the 22nd May writes that the entire Musalman community has been deeply sorry at the sudden death of Mr. Justice Bodham of the Madras High Court. His lordship was a friend of the Muhammadans. The writer hopes that the Madras Muhammadans will take steps to preserve his memory.

The late Mr. Justice Bodham.

MIHIR-O-SUDHAKAR,
May 22nd, 1908.

55. Referring to the alleged unfounded rumours published in the Anglo-Indian newspapers respecting the Amir of Kabul in connection with the recent frontier rising, the *Mihir-o-Sudhakar* [Calcutta] of the 22nd May writes:—

The Anglo-Indian Press and the Amir of Kabul.

MIHIR-O-SUDHAKAR,
May 22nd, 1908.

Those who try to generate ill-feeling between the Government of India and the Amir by publishing lies about His Majesty, are the worst enemies of the British Government. These mischief-makers are as thoughtless as they are wicked. Nobody in his senses would believe that the Amir would be guilty of hostility with the Government without sufficient cause. At a time when Nihilist conspiracies have made the appearance in India, it is the wickedest folly to hurt the susceptibilities of their Amir for nothing. We hope that everything will be done to put a stop to this mischief.

56. The *Mihir-o-Sudhakar* [Calcutta] of the 22nd May deplores the dearth of highly-educated Musalmans ready to take up the Muhammadan cause. The Hindus are progressing all along the line; but the Musalmans are miserably lagging behind. The educated Musalmans should therefore lose no time in taking up the cause of their national advancement.

Dearth of Musalman leaders.

MIHIR-O-SUDHAKAR,
May 22nd, 1908.

57. The *Jasohar* [Jessore] of the 21st May publishes the following communication from a correspondent dwelling on the existing political situation:—

The need of self-control in danger.

JASOHAR,
May 21st, 1908.

You sailor, your bark is drifting through mighty waves. Don't lose heart. Death will shun you if you can maintain your calm composure. Just as powerful medicines are necessary to save a patient who is almost in the jaws of death, so if oppression must be destroyed, you must gain strength to resist it. Know that the path of duty is not strewn with roses.

PRATTIAN
May 22nd, 1908.

58. The *Pratikar* [Berhampur] of the 22nd May while prepared to admit that certain vernacular papers use unjustifiably violent language against Government occasionally, is surprised at the conduct of the Anglo-Indian Press in combining with the police and demanding harsh and repressive legislation against all vernacular journals, sober and violent, loyal and disloyal.

SAMAY,
May 22nd, 1908.

59. The *Samay* [Calcutta, of the 22nd May has the following under the heading "Government's duty in the present crisis":—

The reader is not ignorant of the Sepoy Mutiny of 1857. It is our firm belief that if the advice of Sir Charles Napier, the then Commander-in-Chief, had been followed, the Mutiny would never have taken place. However that might be, peace was ultimately restored by the wise rule and kind treatment of Lord Canning, the then Governor-General; and by the influence of Queen Victoria's Proclamation all the Indian subjects became loyal to the British *Raj*. At the present moment an administrative policy like that of a Canning is badly needed, otherwise, it seems to us that it is impossible to put down the present unrest by means (lit. strength) of a violent policy.

For the last three years we have been bringing, in various ways, to the notice of the authorities the causes that indicated the present unrest; but nobody pays any attention to them. Instead of a mild policy, violent measures have been, and are still being, adopted one after another. Ever since the day on which Bengal was partitioned by the impetuosity of the late Viceroy, Lord Curzon, a feeling of aversion to British rule seems to have arisen in the minds, not of the Bengalis alone, but of every Indian. No ruler after him has taken pains to remove that feeling—nay, an attempt has been going on to bring us under a rule of brute force(?) by adopting harder and harder measures. We ask, under these circumstances what feeling towards the British Government can arise in the minds of the Indian subjects?

Some months ago, when the Act for preventing meetings was passed in the Imperial Legislative Council, our Hon'ble Dr. Rashbehari Ghosh and (our) Hon'ble friend Ghokale expressed the opinion in the clearest terms that if the Bill were passed, it would lead to the organisation of secret societies. On hearing the argument of the two members, an official member laughed disdainfully in a deep loud tone, saying that there was absolutely no fear on that account. To-day we respectfully ask the very same worthy member: "*Saneb*, has not there been fear now?"

To speak the truth, the present unrest has resulted from the sixteen annas (i.e., the fullest measure) of impetuosity and rashness on the part of the authorities. The existence of bombs in the country has become possible only in consequence of the above. The last quarter of a century has taught us that if the authorities now set about remedying the condition by adopting a violent policy instead of a mild one, their purpose will not be gained.

To tell the truth, the present Government is in the position of a father to the whole body of Indian subjects. If a spoilt or wicked son does a bad act from ignorance, can a wise father dissuade him (from wrong doing) by means of scolding and beating? What we generally see in the case of such occurrences between a son and a father and their mutual conduct (on such occasions) cannot be inapplicable to the case of powerful (literally, possessing the power of arms) rulers like the British Government. In the present state of unrest in the country we expect from the authorities the same sort of good dealing, and the imparting of good counsel with which a wise and judicious father brings his wicked son to the right path.

We shall be exceedingly glad to find the authorities put down the present troubles by adopting the same policy which enabled Lord Canning to put down the Sepoy Mutiny.

From the proofs we have given above, it is evident that Government is at present all in all with us. But at the same time we have also shown that the present unrest is due to a fault of judgment on the part of a certain high official of Government. So it is Government alone that must take the trouble to put an end to it, and indeed they ought to do it by all means. But if deluded by an unreasonable love of prestige, or from any other reason, they

refrain from the endeavour, or adopt a different course, we would earnestly ask them to tell us where (in their opinion) the matter will end. (We hope) they will deserve the thanks of the entire Indian community by adopting what appears to them the best and the most righteous course, after due deliberation.

60. Referring to the departure of His Honour the Lieutenant-Governor of Bengal from Calcutta without previously announcing the date, the *Samay* [Calcutta] of the 22nd May says:—

Sir Andrew Fraser's departure from Calcutta.

SAMAY,
May 22nd, 1908.

Is not the fear of death the cause of this secret journey? It is quite undignified on the part of the ruler of a province. Could not His Honour's object have been gained if his route had been guarded by a strong police force? His Honour's policy of self concealment, we fear, will be naturally imitated by all District Magistrates, Judges, and Commissioners. May we not respectfully ask how far this sort of secret movements on the part of the high officials of Government is calculated to enhance their prestige and dignity in the eyes of the public?

61. Referring to Mr. Buchanan's reply in the House of Commons to a question asked by Mr. Hart Davies as to whether the papers connected with the proposed extension of the Legislative Councils in India could not be placed on the table, the *Samay* [Calcutta] of the 22nd May says:—

Indian questions in Parliament.

SAMAY,
May 22nd, 1908.

Mr. Buchanan replied by saying that the papers could not be placed before Parliament until the members of the India Council had come to a decision on the subject. We know very well that the Secretary of State is not bound to consult Parliament in what he does, and that the decisions arrived at by him are always silently acquiesced in by the majority of the members of Parliament. No one is willing to criticise or protest against the decision, just or unjust, of the Secretary of State. Under these circumstances the contentions of the friends of India in Parliament are a mere waste of words; no good ever comes out of them.

62. The *Samay* [Calcutta] of the 22nd May notices two recent cases of widow-remarriage among high class Brahmins, one at Dehradun and the other at Poona, and concludes with the remark:—

Widow-remarriage among high-class Brahmins outside Bengal.

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May 22nd, 1908.

Educated and respectable people all over India are trying to introduce widow-remarriage for the good of society, but unfortunately in Bengal some roguish humbugs, moved by sordid desire to win applause, want to ruin the society by opposing its introduction.

63. The *Samay* [Calcutta] of the 22nd May writes:—

A timid District Superintendent of Police.

That the recent bomb incidents have turned the heads of many officials of Government, may be seen in the following incident narrated by a correspondent of the *Bengalee*: A certain District Superintendent of Police in East Bengal received a telegram which was rather illegibly written. He, therefore, sent a letter to the telegraph signaller requesting him to come and read the telegram for him. When the signaller came, his robust looks frightened the District Superintendent of Police out of his wits, and made him cry for help. His mistake was, however, soon pointed out to him by some constables and Sub-Inspectors.

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May 22nd, 1908.

The writer concludes by asking:—

How can the arduous duties of a Deputy Superintendent of Police be properly discharged by a timid man like him?

64. A correspondent sends to the *Soltan* [Calcutta] of the 22nd May an account of a Musalman meeting held at Chilmari (Rangpur), in the premises of the local Middle Vernacular School, under the presidency of Acher Mahammad Chaudhuri, at which various topics were discussed, including the advancement of Musalmans and the spread of high education among them.

SOLTAN,
May 22nd, 1908.

65. The *Soltan* [Calcutta] of the 22nd May appeals to all Musalmans for subscriptions in aid of a Musalman student, Mr. Muazzam Hosain, who after going through a course of technical training in Japan, is about to proceed to England.

An appeal in aid of a Muham-madan student in Japan.

SOLTAN,
May 22nd, 1908.

BASUMATI.
May 23rd, 1908.

66. The *Basumati* [Calcutta] of the 23rd May writes that though in consequence of the Anglo-Russian Convention the possibility of a Russian invasion of India is for the present remote, and though at the present time what the Indians desire is complete independence, and not merely exchanging one foreign rule for another, still the question as to whether India would have been a gainer if she had Russia rather than England for her master, gains interest at the present time from a recent expression of opinion by Mr. H. W. Nevinson that India would be brought to the last pass of misery if she exchanged Russian rule for English. English writers declare that in Russia, writing and public speaking against the Government are sternly put down. But are things different in India under British rule? The history of certain events in the Punjab and Bengal during the past few months shows how in this country Indian speakers and writers are imprisoned for offences which Anglo-Indian speakers and writers are allowed to commit with impunity. Furthermore, political agitators in Russia are, it is said, harassed by Government. But do not the recent outbreaks of police violence at Calcutta, Comilla, Jamalpur, Barisal, Rawalpindi and Tuticorin throw the spirit of Russian official repression into the shade? In the matter of oppressing students too, the Government of India is not a whit behind the Russian Government. It thus appears that the fault mainly attributed to Russian methods of despotic rule are all present in the Indian Government, though of course in a lesser degree. On the other hand, Russian rule has advantages which British rule in India does not possess. Russia has no strict Arms Act for her Asiatic subjects, such as Britain has for Indians. Russian non-Christian Asiatic subjects have attained the rank of General in the Russian Army, but no Indian has as yet attained commissioned rank in the British Indian forces. Indians cannot be Members of Parliament for places in their own country. But Russia's Asiatic territories are represented in her *Duma*. Russian railway trains do not make the invidious distinction which Indian railways do of providing separate carriages for European travellers. Russian Central Asians are not humiliated and harassed by Russian Europeans travelling on railways, as Indian railway passengers often are by Anglo-Indians. In short, between the Anglo Indian and the Indian a difference exists, and finds recognition in all matters political and social, such as does not exist between Russian Christians and Russian Central Asian non-Christians. The new religion which Count Tolstoy is preaching is much like the Indian Vedanta system. Russian village life was based on the communal system which prevailed in India, and which has been broken up by British rule. Russia being an agricultural country, would not have had any motive to destroy India's industries as England has.

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67. The *Basumati* [Calcutta] of the 23rd May thus gives a selection of of the views expressed by its various contemporaries on the bomb outrage and connected topics:—

The *Hitvarta* [Calcutta] holds the grant of rewards to the policemen who arrested Khudiram before his guilt is proved in a Court of Justice to constitute an act of contempt of court.

The *Hindi Punch* (Bombay) deprecates the adoption of measures of repression, and advocates the necessity of schemes of administrative reform.

The *Bharatvani* (Allahabad) advises Government not to depend implicitly on the reports of the police and take to measures of retaliation as suggested by the Anglo-Indian Press.

The *Abhyanuday* (Allahabad), Pandit Madan Mohan Malavya's journal, strongly condemns the conspirators as enemies, not only of the British Government, but of the Indian people as well. The ills which India suffers from are diseases of long standing, and cannot be cured by any strong measures in a trice. At the same time Government should keep its head cool at this crisis.

The *Sudharak* (Poona) a moderate organ, while strongly condemning the conspirators, hopes that Government will not be hurried by the faults of a few into repeating the story of the Poona incidents after the murder of Lieutenant Ayerst and Mr. W. C. Rand in 1898, and thereby punishing the many.

The *Jnan Prakash* (Poona), a moderate organ favoured by the Hon'ble Mr. Gokhale, holds that the conspirators are deserving more of pity than of reprobation, for they are the natural outcome of the policy which Lord Curzon,

Sir Bampfylde Fuller and others have steadily pursued in Bengal for the past three or four years.

The *Kal Poona*, an Extremist organ, warns Government against a repetition of the policy it pursued at Poona in 1897, after the Rand and Ayerst murders.

The *Vihari* (Bombay), an Extremist organ, thinks that the *sawara* agitation will not be put down by any measures of repression which Government may be ill-advised enough to take in consequence of these unhappy incidents.

The *Kesari* (Poona), Mr. Tilak's organ, holds that the motives of the conspirators were not selfish. It was quite impossible that not one of the 100 millions who constitute the population of India should lose self-control under the terrible oppressions which the English have been committing in India for some time past. It is as much the duty of the good citizen to assist in keeping the peace as to try to get the administration reformed.

8. The *Basumati* [Calcutta] of the 23rd May, referring to a speech lately made by Mr. Winston Churchill in which

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Indians in the Transvaal. he explained the ill-will of Briton and Boer in South Africa towards the Indian sojourners there as being due to the superior thriftiness and sobriety of the latter, remarks:—

The Indian is to be expelled from British Colonies because he succeeds better in the struggle for existence than the whites. And yet India itself is free for all whites to come and loot. Excellent imperialism and noble righteousness this! But seriously speaking, can such selfishness, narrowness and partiality make an Empire permanent? Will moral force continue to be vanquished by brute force for all time?

69. The *Basumati* [Calcutta] of the 23rd May writes that in Khulna and Jessore the lower class illiterate Musalmans and Namasudras are working against *swadeshi* in union. The Musalmans believe that if they give up *bideshi* salt, their piety would be impaired, for all *bideshi* salt comes from Mecca. Further, if they use rock-salt, the fecundity of their race would be diminished, for Hindu widows use that salt with the same object. Alas, the abysmal ignorance of the masses in this country!

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70. Referring to the fact that a society for the protection of children was recently started at Madras with the Governor of the Presidency as its President, the *Basumati* [Calcutta] of the 23rd May sarcastically remarks:—

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His Excellency should better employ his energies for the present in protecting the fathers of the children at Tinnevely, Tuticoria and elsewhere than the children themselves.

71. The *Basumati* [Calcutta] of the 23rd May writes that the Anglo-Indian papers attribute the bomb outrage and conspiracy to the prevailing political unrest and the boycott. But whence has the boycott sprung? From the partition of Bengal? Let the partition of Bengal therefore be undone. It is a pity that Anglo-Indians do not understand this simple connexion of cause and effect.

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72. The *Basumati* [Calcutta] of the 23rd May hopes that some vakil or barrister will come forward, or will be asked by the Judge to come forward, to defend Khudiram Bose at the forthcoming Muzaffarpur Sessions.

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Continuing, the paper writes strongly against the timidity of which, according to report, some pleaders of the Alipore Bar, and barristers like Messrs. B. Chakravarti and A. Chaudhuri, have been guilty in having refused the brief for Aravinda Ghose.

73. The *Bharat Mitra* [Calcutta] of the 23rd May contains a Hindi report of Subramaniya Siva's written statement before the Deputy Commissioner of Tuticoria, in which the accused has pointed out the shortcomings of the Government in a very strong language, and has attributed the present unrest to them.

BHARAT MITRA,
May 23rd, 1908.

74. The *Bharat Mitra* [Calcutta] of the 23rd May contains a full report of the trial and prosecution in the bomb conspiracy case proceeding before the Presidency and Alipore

BHARAT MITRA,
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Trial of the bomb conspirators.
Magistrates' Courts.

SRINIVAS BANDHU,
May 23rd, 1908.

75. If, says the *Bihar Bandhu* [Bankipore] of the 23rd May, Kishori Mohan Banerji of Muzaffarpur has committed no other fault than to visit the two lads who belonged to his nationality, out of mere pity for them being in a strange place, it is not worthy of a powerful Government like that of the English to treat him so harshly, and hopes that justice will be done to him.

An unbecoming act on the part of the Government.

SRINIVAS BANDHU,
May 23rd, 1908.

76. The *Bihar Bandhu* [Bankipore] of the 23rd May has the following under the heading noted in the margin :—

The future of India and the ultimate result of the bomb outrage.

Admirable are the ways of "Time". As the great Arjun (of the Mahabharat) was amazed at seeing all created beings enter the great abyss of Time (in the body of God Krishna), so are we amazed to see moral and religious duties, wisdom and law, being, as it were, swallowed up by bad counsel, folly, misconduct and deceit. The country which was saved from the grasp of the demons (irreligion) by the incarnate God, the country of which even the most degraded castes had a sense of duty, and the country which held out the torch of wisdom to the rest of the world, is now the scene of irreligion, deceit and satanic deeds. Darkness has taken the place of light. A country of which young maidens thought of nothing but religion, has now got men of education who only think of throwing bombs, and who commit sin, make religion a screen, and bring down discredit on their mother-land.

'Things have now come to this pass :—"What I thought of having almost within my grasp, is now running away far from me; and what I never conceived of, has now come to be realized; I was to be a king the following morning, but the morning finds me going to the forest" (quotation from the Ramayana). The meaning is that while we expect to see our country delivered by constitutional means, and good feelings growing between the rulers and the ruled, we find that all has been lost by the deeds of a few short-sighted, wild and foolish people. We thought we were about to make up the difference between the rulers and the subject-people, but now it appears to have become an impossible task. Poor and helpless India will have to remain in darkness perhaps for a very very long time to come.

The country where peace was the object in life, where people were taught to worship the king, the god, the cow, the Brahmins, the preceptors, the aged sires, and great men, where people knew toleration, and appreciated merit, has now a number of hypocrites calling themselves leaders, spreading unrest and exciting the people to throw bombs. Not having the courage to do it themselves, they are inducing the mad, misled, starving, silly and half-educated lads to do it. Disloyalty is inculcated by perverting the meanings of religious works like the *Gita* and the *Upanishads* where loyalty to the king was once taught.

We are told that the Prophet of the Musalmans used to spread his religion by holding the *Koran* in one hand and the sword in the other; but our politicians are spreading *swaraj* and *swadeshi* with the *Gita* in one hand and a bomb in the other. In whichever direction we turn our eyes, we see something strange and curious. This leads us to ask: "What is to be the destiny of India?" But we are unable to give an answer. One thing is certain: our destruction is at hand, or else why this perversion in our senses? Has a country ever been delivered or *swaraj* obtained by the thief, the robber or the bloody assassin? Let the Moderates (really Extremists, but giving themselves out as Moderates through fear of Government) and the Extremists say what the country wants. Have they any organization to enquire into the real wants of the people and to communicate the same to them? Why this madness, then? What wisdom is it to mislead young lads into troubles and create a trap for themselves, and at the same time bring about the ruin of their country? When we cannot do anything without the help of our Government, why then irritate the authorities, specially when the Extremists cannot put forward a scheme which may suffice even for a time? How do they, then, dare to pose as leaders? What sort of wisdom is it to make the texts of legal and religious books like the *Gita* and the *Upanishad*, etc., support bomb-throwing and sedition, by perverting their meanings. The consequences of such a course are obvious. If such has been the object of the political leaders of our country, the result will also correspond to their aim. There are five causes of the

present condition of our country, and we must count them over, never minding if it offended the *swaraj* theorists or the Government. Plain-speaking on occasions like this is good. Flattery is not the best policy. It is the spectators who can appreciate things better than the actors or those who make them act. Both parties should listen to their respective shortcomings:—

- (1) The first cause which brings the country to this condition is the mistaken policy of Government which has proved to be the most mischievous.
- (2) The second cause is the famine.
- (3) The third is the defective educational system and the short-sightedness of the leaders of the country.
- (4) The fourth is the want of friends of the people, and at the same time an over-supply of so-called ones.
- (5) The fifth is the complete change in the established order of things.

As a study of history gives us an insight into the causes of things, let us look into the history of the bomb outrage. The question would naturally take us to the partition of Bengal as its prime cause. Going still further back it would be no wonder if we come across the first National Congress, for political agitation in this country had its birth in that assembly. It is quite possible that the bomb outrage may not be the direct outcome of the deliberations of that assembly, but there is no doubt that its promoters, many of whom are still living, are responsible for it, as may be judged from their life and character. This is one side of the question; the other is that which concerns the Government. For this we have to go to the policy of the Government since 1857, as revealed by its results which may be taken as its real exponents. If we look to the laws made by a constitutional Government, we shall see what policy underlies the same. A perusal, then, of the Civil Procedure Code, the Criminal Procedure Code, the Indian Penal Code, the Evidence Act and the Arms Act will leave nothing to be known. We may however judge of the merits of both the parties by the test of human conduct and common sense, both being the most admirable means of making everything clear.

The first and the principal cause of the diabolical outrage has been said to be the error of the Government. The error lies with the Government in having promulgated laws which always ran counter to the nature, wishes, aspirations and the cultured condition of the people, only because it has not been able to know the real state of things. The result is that both the Government and the people have remained in a constant attitude of suspicion towards each other. It could not create mutual affection and sympathy. Not only the Government has been severe where it should be mild and *vice versa*, but at the same time it has helped the growth of what it ought to have destroyed, root and branch, and has unduly suppressed what was to be encouraged. In short, the policy of the Government was right between 1857 and 1870, when suddenly it took a wrong turn. When the education policy of the last forty to fifty years began to produce its natural results, the Government had to become circumspect. The Arms Act was passed. For 18 or 19 years after the Mutiny the Government saw no necessity for an Arms Act, since seeing the enthusiastic attachment of the people towards the British Government, the latter was quite confident that even a similar rising would come to nothing before the western arms of precision. Besides, the soldiers, who were already strong and brave, wanted men who could prove good Generals. But the Government, seeing that the young men in this country were prone to imitate the Europeans, anticipated the result and passed the Arms Act to check that tendency. The people protested but in vain, and the Government after a few years passed the Press Act. At last, when the National Congress was about to be formed, both the English and the other foreigners thought that India, like other countries, was on the way to progress, as no country ever remained under the subjection of another for more than a hundred years; but when the Government saw that the people were merely aping Western methods, it modified the Press Act in 1882. When, however, the Congress came into being, its proceedings showed that its consequences sooner or later will be fraught with mischief.

and that it will create a body of secret assassins in place of those who would openly fight with the Government. Whatever might have been the opinion of the Government the real well wishers of the country, realised that these young people would never be able to do any good to their mother-country, but after learning all the Western evils by visiting Europe, would one day adopt the anarchist propaganda of France and Russia. In this connection, the Government has committed no less than seven errors:—

1. A uniform system of education opened to all without any distinction of caste. This did away with the long established social differences, and the influence they had in maintaining discipline. The result has been that those who were unfit to receive the highest religious education, are now perverting the meanings of those works by sanctioning bomb throwing.
2. The efforts through the Missionaries to abolish the caste system.
3. The existence of party-faction and the policy of changing sides, thus creating suspicion in the minds of the people, all of whom have now lost their faith in the Government.
4. Investing comparatively young officers with extensive powers.
5. Making the laws so elastic as to facilitate diverse interpretations, resulting in harshness in dealing out justice.
6. Making a distinction between the Europeans and the natives of the country in a court of law.
7. Attaching undue importance to trifling incidents, which should have been treated with contempt, and thereby making a mountain of a mole-hill.

All these errors have helped the silly agitators to spread unrest in the country after European methods. The Government ought to have crushed the movement in the very beginning. Having allowed it to grow to its present dimensions why does it repent now? The Government has never been able to distinguish between a legitimate grievance and a false clamour; otherwise it would not have to think of repressive measures to-day. The Government has done exactly what the poet *Surdas* has sung in one of his prayers: "Strange have been your doings, O Madhu (meaning, God.) You have planted acacia in place of the mango and allowed the sandal wood to be used as fuel. You have admitted thieves and sycophants in your court and done away with good men. The Padmini woman (meaning, here, a chaste woman) has been turned out of doors weeping and a public woman is adorning her place. Strange has been, etc."

The Government is likewise being misled by sycophants anxious to secure a name, and achieve their own ends, though tripping at every step.

The attention of the Government has recently been drawn to the education of the people in and through their vernacular. Hitherto the system of education was based on no religious teaching, or, if at all, it was based on foreign (Christian) religion. If, then, the people have under its influence been quite revolutionized and now hate all that was good in their own community, why should the Government repent it now? When the great fall, they fall very low. In a country where the last stage of life was prescribed to be asceticism, unrest and discontent could never strike root but for the mistake of Government. However all is not lost yet and we consider it our duty to tell the Government that the *swadeshists* have not yet been able to do much harm and that the agitation is confined to a few only. The prospect is, therefore, not as gloomy as is feared, for the nefarious plot has been discovered in time; but the Government would be committing its crowning mistake should it have recourse to repressive measures. Should it punish the whole country for the guilt of a few frantic persons, it will only keep the memory of bomb assassination alive forever.

It is alleged that education is responsible for the present discontent. One has only to study the census figures to find that not more than 53 persons in every 1,000 are literate while the remaining 947 are returned as illiterate. Of these 53 again, only less than 4 per cent., know English and the discontent, if any, is confined to these. The Government wants to gag the vernacular press perhaps with a view to prevent its reaching the 947 men spoken of above, and the Government may be right, but it should remember that these poor men are so much engrossed in the struggle for existence and in the anxiety for earning their daily bread that they hardly find time to read newspapers,

Besides they are too ignorant to understand what is sedition. Indeed the silly, shortsighted, so-called politicians are trying to point out to the innocent masses their abject condition, but no one can support such men, since unrest, discontent, breach of the law, etc., can do no good to even those who spread them. They would do well to take a lesson from such works of Shakespeare as *Julius Caesar*, and *Coriolanus*, from which they may realise the horrible consequence of perverting the minds of the ignorant masses. They must know that the axe which they are placing in the hands of misguided men may one day fall on their own heads. Supposing that the *swaraj* agitators are able to turn out the British Government from India, what guarantee is there that they will not meet with the same fate at the hands of other imposters like themselves.

First deserve and then desire should be our aim. We must first learn to form character and control ourselves before wishing for a *swaraj*.

The paper then points out the utter futility of any attempt to drive out the English from India by force of arms, for there is the Arms Act in force. It considers an exemplary punishment of those concerned in the recent outrage very necessary, but says that any false step or harsh measure calculated to create a panic among the masses would be wrong for the Government should know that it is its mistakes that have been depicted in glowing colours to the simple people with a view to incite them. It would not be prudent to give undue importance and publicity to the bomb cases just pending before the courts.

The Moderates and Extremists are mere names. Their object is the same. To expect any good from them is simply hopeless. Those who have watched them know very well who it is that has thrown the country a hundred years back by turning the heads of young boys with accusations against their rulers. Babu Surendra Nath Banerji, who has hitherto been wavering as to the party to which he should belong, knows who is to blame in the matter. Those who are acquainted with the leaders of either party know that having collected a number of selfish men they worked upon their weak minds and have brought about the present troubles. When volunteers were being recruited near Baniapukur Lane, and instruction given to them in Wellington Street, and the leaders were congratulating themselves on the success of their attempts the real friends of the people scratched their heads (in anxiety). Every advantage was being taken of the present scarcity. What crime is there which a starving man may not be willing to do? What was considered as a means of saving the country, was no other than an enlightened and refined method of committing a crime. Some thoughtful men had asked the Government to adopt measures to prevent scarcity in the country, but relying on the reports of the foolish district officers the Government did nothing to counteract the evil effects of the use of the weapon (the famine) with which evil-doers meant to do so much mischief. They say that the Government has a powerful detective police force, but these latter do not appear to be strong enough to have warned the Government of the evil consequences of the scarcity. It is now the duty of the Government to consult those who are the friends of their country and it is the duty of the latter to help the Government by their wise counsels, otherwise India is doomed.

77. The *Birbhum Varta* [Suri] of the 23rd May says that famine, malaria and other calamities have reduced the people to desperate straits. The stoppage of the exportation of food-grains and the eschewing of foreign goods

BIRBHUM VARTA,
May 23rd, 1908.

The present condition of the country.

would, without doubt, remove the present distress. But there is no means of stopping the export of food-grains. The people must therefore have recourse to other methods. The writer concludes as follows:—

We have no hand in the administration of the country. We are poor, we have nothing to eat, and we have lost our health. Over and above all, we have incurred the displeasure of the rulers. What should now be done?

78. The recent bomb incidents, says the *Daily Hitavadi* [Calcutta] of the 23rd May, has deprived many of the power of cool deliberation. The *Times* has been informed by a correspondent from Vancouver that the

DAILY HITAVADI,
May 23rd, 1908.

Japanese connection with the revolutionary propaganda in India.

strings of the revolutionary agitation in India are being pulled from some

centres on the Pacific Ocean, and that instructions on the manufacture of bombs were given at one of these centres. Many people think the correspondent has Japan in his brains. If so, the fears of the correspondent are totally absurd. Why should the Japanese incite the Indians against the English, who are now on the most friendly terms with them?

DAINIK CHANDRIKA,
May 23rd, 1908.

79. The *Dainik Chandrika* [Calcutta] of the 23rd May is surprised at the secrecy which attended the Lieutenant-Governor's recent journey from Darjeeling, to Calcutta and back. Such exhibition of terror is to be deprecated by all means, and Sir Andrew Fraser should at least show the courage which Lord Canning showed during the Mutiny.

The Bomb conspiracy and Sir Andrew Fraser's fears.

DAINIK CHANDRIKA,
May 23rd, 1908.

80. The *Dainik Chandrika* [Calcutta] of the 23rd May notices a rumour that six detectives have now been put on duty at Darjeeling, and then writes that now-a-days all Europeans, men and women, when they meet a Bengali out walking, keep their eyes sharp on him, apprehensive lest he should bring out a bomb from his pocket and throw it at them. What a pity it is that the cool air of Darjeeling has not cooled the brains of the Europeans!

Detectives at Darjeeling.

NAYAK,
May 23rd, 1908.

81. The following are, according to the *Nayak* [Calcutta] of the 23rd May, the causes which have led to the present unrest in India:—

Causes of unrest.

1. It is not His Majesty the Emperor of India himself, or any member of the Royal family, who rules India, but the work of administration is carried out by paid officers.

2. The English never follow one consistent policy in ruling this country, their policy varying with their actions and desires.

3. While giving Indians high education and Anglicising them, the English have never trusted them, nor given them all the rights and privileges that they deserve.

4. Englishmen have of late been treating Indians very roughly, and hardly seem to consider them as human beings.

5. Newspapers like the *Englishman* and Lieutenant-Governors like Fuller and Fraser, think Indians to be as insignificant as a straw. If Indians say certain things, they are punished; whereas if Englishmen say the same things, nothing is done to them.

6. The partition of Bengal and ill-treatment of Indians by Lord Curzon.

7. Musalmans are pampered, while educated Hindus are persecuted; and various acts of oppression and injustice are perpetrated in Eastern Bengal.

8. The inordinate increase of the power of the police.

These are circumstances which have brought about the bomb outrage. Let the English save the situation if they can.

NAYAK,
May 23rd, 1908.

82. The *Nayak* [Calcutta] of the 23rd May thus writes in connection with the Press legislation which is in contemplation:—

Reflections on the present unrest.

It is sure that you will put a rein to our mouths and deprive us of freedom of speech. Hence during the few days before the new law is passed, we will open our minds whatever may be our lot. Certain *Feringhee* journals, such as the *Englishman* and others, want to see the Executive and the Police vested with much greater powers than what they now possess. Considering that there is but a handful of Englishmen among a population of thirty crores in India, it is not strange that they should be frightened out of their wits at the sound of one or two bombs, and that they should clamour for more indulgence. But who will be the real gainers if the powers of the Magistrates and policemen are increased? In every district there is a population of some lakhs, and a solitary Englishman is at the head of the affairs, while the work of administration is carried on by a host of blacks. These blacks have taken to service simply to earn a living, and they are ready to do anything for the sake of gain. It is on these men that you have to depend entirely. If you gain despotic power, they will enjoy by far the greater portion of it. Many of you *Feringhees*, think yourselves to be the masters of the situation when you come out to rule India. Do you, however, think that the blacks who serve you have sold themselves

to you body and soul? They are bound to obey the members of the community to which they belong, and to which they have to depend for many things which make life worth living. Consequently, whatever new laws and regulations you may make, and whatever new powers you may vest your officers with, all real power is sure to be retained in the hands of our own people.

What gentleman is there who is not a *swadeshist* now? How many of your pet servants, do you think, use nothing but *belati* goods? Many of your own servants who eat your salt hate you a hundred times more than we outsiders do; for they are conversant with the inner working of your government, and with the divers acts of oppression and injustice which you commit. We also get an idea of all your doings from the information we obtain from your own servants, though, of course, very little of all that we learn about you is published in the newspapers. The information we get travels all over the country from mouth to mouth. We know why Mr. Shirres had to take sudden leave and vacate the Commissionership of Chota Nagpur; why Mr. Collin could not be a member of the Revenue Board; and what led Mr. Bompas to go away on leave. Are you or your detective officers at all aware of the fact of our possessing all these bits of information? The bazar people of Calcutta know about everything that Sir Andrew Fraser does at Darjeeling. You have to rely on us for everything. Your cooks, your clerks, your policemen, are all our own people. You cannot do without us for a single moment; and if your power is increased, our power will become greater also.

If the methods of your administration be made known to the people of this country, they will be disgusted with you. It will be very easy to create this feeling of disgust in their minds, if you go on oppressing and persecuting them more and more. Many of those who eat your salt, do not give you any gratitude in return. If you order them to seize anybody and bring him to you, they bind him in chains and haul him up before you. This serves a double purpose. First, it brings them favours from you; and secondly, it will make their countrymen hate you all the more. You are now holding a ram's fight as it were. But when the rams come to find out that all that they gain from the fight is a pair of broken horns, while you enjoy the spectacle, they will refuse to fight any more, and where shall you stand then? You have your own officials and your own Legislative Councils; so you can easily make new laws, as indeed perhaps you will. But whatever you may do, the real gain is ours and ours alone. You have to rest satisfied with cash payment, and you pack up whatever you can get and send it home. But you never look before and after, and hence we have to say a few candid words now and then.

Know it for certain, that the men who fawn upon you and flatter you, the most are your worst enemies. They are time-servers, and fasten themselves upon anybody from whom they can get anything. Some of them have zemindaries which they wish to enjoy unmolested; some have properties which they wish to keep safe; some nondescripts have risen to wealth and eminence owing to your favours, and wish to maintain their own position. These people cannot but be loyal—nay servile—to you. Peel off the external gloss which hides their real form, and you will find that they are not a whit better than we are. We know of a certain zemindar who used to spend lakhs of rupees every year on entertaining Englishmen, and used to pay subscriptions whenever you desired him to do so; but all the same, he never missed an opportunity of abusing you. Such "loyal" people are far from rare. You have given us a free Press, and in return we tell you many secrets. The very day you will deprive us of this right, we shall also shut our mouths. You shall never be able to beat us in cunning—it is you who will be got beaten in this game. Let us in conclusion tell you, it is not ourselves who have created sedition, disloyalty and all such things. It is your *Englishman*, your own *Pioneer*, your own multi-coloured *teringhees*, your own pride, insolence, injustice and oppression that have brought these into existence. Keep the above-named factors under control and all disturbances will be at an end. Otherwise, you will, like a silkworm, only weave a net around yourself. You need not bother your head about us; mind your own business and you will be a gainer thereby.

SONAR BHARAT,
May 23rd, 1908.

83. The *Sonar Bharat* [Howrah] of the 23rd May understands that a certain millionaire of Calcutta has offered a lakh of rupees for Khudiram Bose's head, and that the Government has been so frightened by this as to take very great precautions for his safety. The Jailor of the Muzafferpur Jail has been suddenly transferred, and a new Jailor appointed in his place. All food intended for Khudiram is first tasted by the cook before it is given to him, and he is never allowed to be taken out of the jail compound. The Government, says the paper, must be mad, or else why should it get so nervous over what is nothing but a mere rumour?

SONAR BHARAT,
May 23rd, 1908.

84. A writer in the *Sonar Bharat* [Howrah] of the 23rd May gives an account of a secret society, called the "Chippa Berathers" (i.e., the secret brothers), which existed during the the early days of British rule in this country. The members of this society were the avowed enemies of all Christians and Europeans. Every Indian, regardless of caste and creed, was entitled to be a member of the society, provided that he was considered a safe man by the other members. The "Berathers" used to loot Government treasuries and to rob and otherwise punish oppressive zemindars. Killing Christians used to be taken as an act of merit. Treachery among the members was punishable with death.

TAMALIKA,
May 23rd, 1908.

85. Referring to the intimidating letters addressed anonymously to Mr. Justice Rampini, Mr. Thornhill and Babu Sib Chandra Chattapadhyaya, the Government Pleader of Muzafferpur, the *Tamaliika* [Tamluk] of the 23rd May writes:—

We highly detest this practice of sending anonymous letters. The threats are hollow and cowardly.

DAILY HITAVADI,
May 24th, 1908.

86. An Anglo-Indian correspondent of the *Times of India*, says the *Daily Hitavadi* [Calcutta] of the 24th May, has made certain serious allegations against the zemindars of Bengal. According to this worthy correspondent, who appears to be in close touch with the officials of Government, the zemindars of Bengal are a mischievous lot. The present unrest in the country, including the preaching of sedition and the manufacture of bombs, is said to be due to their wire-pulling. The Permanent Settlement by bringing millions to the zemindars, gave rise to a feeling of jealousy even in the mind of Government and the partition of Bengal became hateful to the zemindars simply because they foresaw in the measure the beginning of the attempt to abolish the Permanent Settlement. On the whole, the object of the correspondent is to undermine, by means fair or foul, the influence of the zemindars of Bengal. Government should beware of the tactics of advisers of this sort, and see them in their true character.

HITVARTA,
May 24th, 1908.

87. Says the *Hitvarta* [Calcutta] of the 24th May:—
The bomb outrage. We are all of us much aggrieved to hear the hard lot of Mrs. and Miss Kennedy, but we must be sorry, for those gentlemen who convene a condolence meeting and pass resolutions to the effect that the Government should take severe measures to uproot such evils from the land. Says the paper, these men are no other than those who are desirous of having a few letters tagged to their names by way of a title and for that they are bringing about a misunderstanding between the people and the Government.

HITVARTA,
May 24th, 1908.

88. Referring to the fact that the relatives of the bomb conspiracy prisoners are not even allowed to take food to the jail and give it to them before the Jail authorities, the *Hitvarta* [Calcutta] of the 24th May is of opinion that, in all fairness, there was no harm if they were allowed to do so before the guilt is proved against the accused. Also, the paper concludes, such trifling acts on the part of the Government officials are in fact the real causes of the dissatisfaction and unrest which prevails in the country.

HITVARTA,
May 24th, 1908.

89. The *Hitvarta* [Calcutta] of the 24th May emphatically refutes the charges of the Anglo-Indian Press that the Grey Street bomb was laid on the road by some one under

The Grey Street bomb.

the impulse of *swadeshim*. For says the paper, it can hardly be said that many Englishmen travel by the Grey Street tram line, nor can it be supposed that the man who placed the bomb could have been sure of the fact that the bomb will positively kill the very Englishman whose life he aimed at. This allegation, is, therefore, altogether groundless, and no lover of *swadeshi* can be suspected of having done the deed. Further, after the Muzafferpur outrage case, the Anglo-Indian papers have been crying down the *swadeshi* and boycott movement as the incentives to such dastardly acts and hence it is quite evident that a *swadeshist* could not be at the bottom of the other bomb incidents which have occurred in many places since the Muzafferpur case, for he must have thought that this action would be criticised by the Anglo-Indian Press, and thereby the cause of *swadeshi* would suffer. The Grey Street bomb then cannot be the work of *swadeshist*; rather it may be that of one who wanted to injure the cause of *swadeshi*.

90. In the course of an imaginary versified dialogue, the *Hitvarta* [Calcutta] of the 24th May says that plague and famine in the country are due to the spread of irreligion and pollution caused by the use of foreign sugar and cloth in the country, specially during the Durga Puja.

HITVARTA.
May 24th, 1908.

Moral causes of plague and famine.

91. The *Daily Hitavadi* [Calcutta] of the 25th May says the crimes of theft and cheating are increasing among the European soldiers in India. Recently two soldiers at Darjeeling broke into a shop by night and stole some articles. They were caught and punished, each with a month's imprisonment. Such incidents, continues the paper, indicate clearly the difference between the native and the European soldiers. Every one must admit that the Native soldiers are far worthier than the European soldiers; still, in virtue of their colour, the European soldiers are treated with consideration everywhere.

DAILY HITAVADI,
May 25th, 1908.

The distinction between the Native and the European soldiers.

92. Concerning the *Times*' report of the discovery of a school in Milliside near New Westminster, America, for training the Indians in sedition, the *Hindi Bangavasi* [Calcutta] of the 25th May, sarcastically remarks that although such reports are the outcome of frightened minds, still they may sometimes give a real character to mere fiction and thereby produce serious results.

HINDI BANGAVASI,
May 25th, 1908.

Sedition-training in America.

93. Referring to the intimidating letters addressed anonymously to Mr. Justice Rampini, Mr. Thornhill, and Babu Sib Chandra Chatterjee, the Government Fleader of Muzafferpur, the *Medini Bandhav* [Midnapore] of the 25th May says:—

MEDINI BANDHAV,
May 25th, 1908.

Intimidating letters addressed to Mr. Justice Rampini, Mr. Thornhill, and others.

We don't know who are the cowards that address such letters. Many people however suspect the police as being the writers thereof.

94. In connexion with the Famine Relief Fund which was started at the Howrah Town Hall on the 18th May last, under the presidency of Mr. Cook, the *Samaj Darpan* [Salkea] of the 25th May writes that the members of the Executive Committee are rich men, who should have made much more generous contributions than they have actually done at the meeting. Their contributions require to be supplemented by small sums from middle class people. The rich men constituting the Executive Committee can hardly be expected to collect these small subscriptions. The District Magistrate should therefore appoint middle class men from each ward as members of the Executive Committee, with the object of raising funds from that class.

SAMAJ DARPAN,
May 25th, 1908.

Famine Fund at Howrah.

95. The *Samaj Darpan* [Salkea] of the 25th May, in reporting how a number of Europeans were lately permitted by the Joint-Magistrate of Brindaban to destroy animal lives within a certain prohibited area of the neighbourhood, asks:—"Would it be strange if Indians lost all respect for a law which is not observed by the makers of the law themselves? Does not this action of the Magistrate constitute interference with religion?"

SAMAJ DARPAN,
May 25th, 1908.

Alleged destruction of animal life at Brindaban.

NIHAR,
May 26th, 1908.

96. The *Nihar* [Contai] of the 26th May has the following article in connection with the recent bomb incidents:—

The responsibility for the bomb outrage.

Are there no intelligent men who have sufficient foresight to see that all India is going to sink in the bosom of the sea, like a boat under sail, violently tossed by the wind blowing against the direction of the current? Or, is it that they have narrowed the range of their vision by putting on the spectacles of selfishness? Does no one see the source from which the unprecedented and ghastly sights, that hold the whole country in terror, have proceeded?

Dynamite is neither mentioned in the *Koran* nor in the *Puranas*. Who has chanted the name of dynamite in India, the dynamite which is a mark of the barbarity of the Western races proud of their brute force? Who has defiled the ears of India by relating to her the diabolical practices of Anarchists, Nihilists, Socialists, Fenians, and all the other hellish gangs of the West? Who is it that has defiled the eyes of the Indians by holding up to them the picture of violence committed at Runnymede and the picture of Hell as reflected in the blood of Charles? Who is responsible for the commission of sinful acts by individuals from time to time in different parts of India?

It is the English who are responsible. Which Englishmen? Is it the same high-souled Englishmen on whose mind the idea of bringing up the millions of Indians to the Western standard of manhood by imparting English education, and of increasing a thousandfold the power and prestige of the King of England at the same time, first dawned? No; the large-mindedness of those great men cannot be called into question. India was moving, without any hindrance, towards progress worthy of the present day, on the tide which they had caused to flow. The wind was blowing pleasantly in the direction of the current, and the Indians availed themselves of the opportunity and hoisted their sails. The land of India moved with fourfold rapidity towards progress, like a boat sailing with a favourable current and favourable wind. The Anglo-Indians with the *Asian* and the *Englishman* at their head are now moving like ebb-tide against the favourable wind, and the boat is now about to heel over and sink down.

The current of flood-tide is full of hope, and the current of ebb-tide is full of despair. It is for this reason that despair is always on the faces of these Englishmen, and marks their words. The current of the flood-tide is full of love for others—it carries the fertile mud on its breast, and scatters it over the land on both sides; the current of the ebb-tide is full of selfishness; it draws into its bosom, as far as it can, the mud from its sides, and carries it away. For this reason the lips of these Englishmen utter only words of selfishness. The *Asian* says: "the Bengalis are no longer a peace-loving people, Let the police deport the native leaders. And let Mr. Kingsford begin to shoot at sight all Bengalis that come near him. We hold that these narrow-minded people, the refuse of the country of the English, who talk deliriously from selfish and wicked motives, are responsible for the horrible occurrences like the bomb outrage.

PALLIVARTA,
May 29th, 1908.

97. The *Pallivarta* [Bongong] of the 29th May is indignant to learn that no Bengali barrister, not even Mr. A. Chaudhari or Mr. B. Chukerbutty, has consented to defend Aravinda Ghosh. When the *swadeshi* agitation was first started, several Bengali lawyers refused to accept briefs from persons who were anti-*swadeshists*. And now some members of the same profession are unwilling to defend a countryman. What a downfall!

98. The *Pallivarta* [Bongong] of the 29th May asks the Jessore District Association to pay more attention to the sanitation of the district than it has hitherto done. The paper also advises the Association to act under the guidance of Mr. S. K. Agasti, the able Collector of the district.

PALLIVARTA,
May 29th, 1908.

99. The *Pallivarta* [Bongong] of the 29th May writes:—

Sir Henry Cotton on the bomb outrage.

In the course of an interview with a representative of the *Central News*, Sir Henry Cotton is reported to have said that he regarded the bomb outrage "as an almost natural result of the policy of repression and reaction

which has been pursued in India now for some years." Mr. R. C. Dutt also holds a similar view. We cannot say whether these opinions will open the eyes of the Government.

URIYA PAPERS.

100. The *Garjatbasini* [Talcher] of the 25th April states that the mango crop in the Hindole State is very hopeful, and that this is due to the exertions of Babu Shyamsundar Nanda, the Superintendent of that State, who adopted effective measures to protect the young mangoes.

GARJATBASINI,
Apl. 25th, 1903.

101. The *Sambalpur Hitaishini* [Bamra] of the 25th April states that though the state of the crops is very bad this year in Ganjam, the staying power of the people is receiving great help from a large quantity of work which has been opened for them. It is said that rice sells there at 7 seers, *mung* at 10 seers, *kandulu* at 10 seers, and *mandia* at 12 seers per rupee, and that other food-grains sell there at high rates. There being no rain in Ganjam for the last five months, houses in different places are taking fire, and small rivers, canals, and tanks are being dried up. Hence the future outlook is very gloomy.

SAMBALPUR
HITAISHINI,
Apl. 25th, 1903.

The state of the people in one part of Sambalpur.

102. The *Sambalpur Hitaishini* [Bamra] of the 25th April states that people in the northern part of Sambalpur are not suffering from want of food.

SAMBALPUR
HITAISHINI,
Apl. 25th, 1903.

103. The *Sambalpur Hitaishini* [Bamra] of the 25th April states that there has been a scarcity of food in Kulabira, and that the people are expectantly looking up for Government help.

SAMBALPUR
HITAISHINI,
Apl. 25th, 1903.

104. The *Sambalpur Hitaishini* [Bamra] of the 25th April states that the state of the crops in the Gangpur State is bad this year. Rice sells there at a high price. All the reservoirs of water have been dried up. The sugarcane has failed for want of rain; small-pox prevails in an acute form. The attention of the Raja of that State is drawn to the matter at once.

SAMBALPUR
HITAISHINI,
Apl. 25th, 1903.

105. The *Sambalpur Hitaishini* [Bamra] of the 25th April states that a state of famine rules in the Hindole State, that food-stuffs are very dear, and that the want of drinking water is felt in many places. Though relief works have been opened there by Babu Syamsundar Nanda, the Superintendent of that State, itches, chicken pox, measles, and other diseases coming so soon after the famine give the people no rest.

SAMBALPUR
HITAISHINI,
Apl. 25th, 1903.

106. The *Sambalpur Hitaishini* [Bamra] of the 25th April states that a severe famine prevails in the Kendrapara subdivision of the Cuttack district. The flood-affected parts of that subdivision are in a deplorable condition. The relief works opened by the benign Government in those parts have no doubt helped the people to a great extent. The partial remission of the Chaukidari tax granted to the people in that subdivision is good, but it would have been better to grant a total remission of this tax for the current year.

SAMBALPUR
HITAISHINI,
Apl. 25th, 1903.

107. The *Sambalpur Hitaishini* [Bamra] of the 25th April states that terrible dacoities are being committed in Bahalda, in the Mayurbhanj State, and that this is due to the scarcity of food-stuffs in that State. The writer observes that unless the Police attends to its duties carefully, the whole of Mayurbhanj would be overrun by dacoits in a short time.

SAMBALPUR
HITAISHINI,
Apl. 25th, 1903.

108. The *Sambalpur Hitaishini* [Bamra] of the 25th April states that cholera prevails in a virulent form in the Balasore town, though the arrangements made by the Municipality for the treatment of the patients suffering therefrom are good.

SAMBALPUR
HITAISHINI,
Apl. 25th, 1903.

109. The *Sambalpur Hitaishini* [Bamra] of the 25th April states that small-pox prevails in Chota Nagpur and Sambalpur and other places in Orissa.

SAMBALPUR
HITAISHINI,
Apl. 25th, 1903.

UTKALDIPIKA,
Apl. 25th, 1908.

110. Referring to the fifth prosecution of the *Yugantar* newspaper in Calcutta, the *Utkaldipika* [Cuttack] of the 25th April observes that it is difficult to understand the secret of such prosecutions. The writer asks: "Is such persistence on the part of Government good?"

UTKALDIPIKA,
Apl. 25th, 1908.

111. The *Utkaldipika* [Cuttack] of the 25th April states, that though the flood-affected parts of the Jajpur subdivision of the Cuttack district are receiving help both from the Government and the generous public, those parts of that subdivision that suffer from drought are almost neglected. Moreover, the people of these parts are further harassed by the revision settlement operations. The attention of both the Government and the public is drawn to the matter at once.

UTKALDIPIKA,
Apl. 25th, 1908.

112. The Kendrapara correspondent of the *Utkaldipika* [Cuttack] of the 25th April states that the mango crop has proved almost a failure in that part of the Cuttack district.

UTKALDIPIKA,
Apl. 25th, 1908.

113. The Rantrapur correspondent of the *Utkaldipika* [Cuttack] of the 25th April states that paddy sells there at 12 seers per rupee, and that petty thefts are increasing in number.

UTKALDIPIKA,
Apl. 25th, 1908.

114. The same correspondent of the *Utkaldipika* [Cuttack] of the 25th April states, that though the mango crop was good in that part of the Cuttack district, a great portion of it was destroyed by a shower of hailstones last week.

UTKALDIPIKA,
Apl. 25th, 1908.

115. The Kanika correspondent of the same paper states that relief operations are going on in that *kill*a in a satisfactory manner. Both the Government and the Proprietor of Kanika are equally attentive to the matter. It is under proposal to make *tuccavi* advances to those that may require them.

UTKALDIPIKA,
Apl. 25th, 1908.

116. The same correspondent of the *Utkaldipika* [Cuttack] of the 25th April states that an old man of 62 years of age suddenly fell into a swoon at Ghanteswar *hat* in that *kill*a last week, though he soon recovered his senses through the nursing of his son. It is stated that the swoon was caused by sheer hunger.

UTKALDIPIKA,
Apl. 25th, 1908.

117. The same correspondent of the *Utkaldipika* [Cuttack] of the 25th April states that several people are eating the seeds of tamarind by boiling them.

UTKALDIPIKA,
Apl. 25th, 1908.

118. The *Utkaldipika* [Cuttack] of the 25th April states that fever and small-pox have not abated in the Cuttack town.

UTKALDIPIKA,
Apl. 25th, 1908.

119. The Kanika correspondent of the *Utkaldipika* [Cuttack] of the 25th April states that 8 persons belonging to a particular family in village Kurunti in that *kill*a in the Cuttack district died of small-pox within the short space of ten days.

UTKALDIPIKA,
Apl. 25th, 1908.

120. The Kanika correspondent of the *Utkaldipika* [Cuttack] of the 24th April states that in village Panchutikri, in *kill*a Kanika in the Cuttack district, 6 persons died of cholera and 16 persons are suffering from the same disease.

UTKALDIPIKA,
Apl. 25th, 1908.

121. The Kendrapara correspondent of the *Utkaldipika* [Cuttack] of the 25th April states that unless it rains soon, there would be a water-famine in that subdivision of the Cuttack district. The Canal authorities are therefore requested to fill up the neighbouring tanks and ponds with canal water before the canals are dried up for annual repairs.

UTKALDIPIKA,
Apl. 25th, 1908.

122. The Rantrapur correspondent of the *Utkaldipika* [Cuttack] of the 25th April states that there was a shower of rain accompanied with hailstones a few days ago in that part of the Cuttack district, which induced many to commence agricultural operations that are now at a standstill through want of rain. The temperature is rising.

123. The Kanika correspondent of the *Utkaldipika* [Cuttack] of the 25th April states that the out-turn from *jhai mung* must be very small as its fruits are being eaten away on the one hand by hungry men and women and on the other by swarms of parrots,—a spectacle unprecedented in the annals of agriculture in Orissa.

UTKALDIPIKA,
Apl. 25th, 1908.

124. The Kanika correspondent of the *Utkaldipika* [Cuttack] of the 25th April states that cattle are dying in Kanika in the Cuttack district for want of fodder, husks, rice-water, and gruel; and that cows, and bullocks are being sold off even on Thursdays and full-moon days which are looked upon as sacred by the Hindus.

UTKALDIPIKA,
Apl. 25th, 1908.

125. The Kanika correspondent of the *Utkaldipika* [Cuttack] of the 25th April states that the people in that *killa* have been reduced to such extremities as to sell off silver at 4 annas per tola, and to dispose of household utensils and even old straw of thatched houses at nominal prices.

UTKALDIPIKA,
Apl. 25th, 1908.

126. The *Utkaldipika* [Cuttack] of the 25th April gives an account of the proceedings of the 5th Annual Meeting of the Utkal Union Conference held in the garden of Jagannath Ballabh in the Puri town, on the 18th of the last month. The pandal where the meeting was held was beautifully decorated with flags and festoons. Precepts exciting patriotism and nationalism were hung here and there for the benefit of the delegates, visitors, and spectators. The gate was coloured in different ways with two lions sitting on each side. On the whole the pandal presented a strange and beautiful appearance, captivating the mind of every on-looker.

UTKALDIPIKA,
Apl. 25th, 1908.

About six or seven thousand persons were present on the spot. Among them were visible the Rajas of Surangi and Parikud, the Proprietor of Kanika, and several princes, zamindars, merchants, pleaders, mahants, sebaks, mukhtears, teachers and students. The first day's meeting was attended by two European missionaries, while the European District Magistrate and the District Superintendent of Police graced the meeting with their presence on the second day. Seats were provided for 3,000 persons, the others standing here and there. In fact, it was a crowded meeting. The district of Ganjam was represented by 200 delegates, that of Cuttack by 120 delegates, and that of Balasore by 5 delegates. The others were the residents of the Puri district. Sambalpur seems to have remained unrepresented.

The proceedings began with the recitation of national songs and hymns, both in the Uriya and Sanskrit languages, after which the assembly was invited by the President of the Reception Committee to begin its work in earnest, not minding the deficiencies natural in the management of a big transaction destined to take place in a pilgrim-ridden town like Puri. The Raja of Surongi was proposed and seconded to the chair, after which the Assistant Secretary, Babu Pitabas Patnaik read the annual report and the account of the Conference for the edification of the members of the meeting. He then read telegrams and letters sent by many delegates and distinguished persons, who were compelled by private necessities to absent themselves from the meeting, though fully sympathising with its object.

The President then read an address, which was thoughtful and instructive. He clearly pointed out that the Conference had nothing to do with politics. He expressed great sorrow at the death of the Raja of Khariel, of Babu Abhiram Bhanj and of Rai Radhanath Rai Bahadur, all of whom had served their mother-land with credit and distinction. He then expatiated on the merits of education, which he divided into spiritual and temporal. He laid great stress on mass education, and was of opinion that national progress is always connected with the improvement of the national language. He advocated the publication of old palm leaf books and records in the form of printed books and leaflets, and he thought that the cultivation of the ancient Sanskrit language by the help of *tols* established in the various parts of the Province was necessary for inhibiting the spirit of the ancient Rishis, who are acknowledged as sages and great men in all parts

of the world. He was not slow to acknowledge the benefit that would accrue to the country by deputing young Uriyas to different parts of the world for education in the technical and scientific institutions attached to different Universities in Europe, America and Japan. He recommended the study of the lives of great men, with a view to make the life of the present generation great. The education of girls he insisted upon with great force, for the Hindu ladies in India preserve the Hindu religion and custom intact, and must therefore influence the future generation as model mothers. He passed high encomiums on Mrs. Reba Rai and Miss Sailabala Das, who have devoted their energies and attention to two important girls' schools in Orissa, that must lead the other girls' schools in the Province in the due course of time. He regretted that agriculture is being neglected in Orissa, through the ignorance of cultivators and through want of suitable apparatus. He felt deeply the injury that is being done to Indian industries by the unfair competition of foreign industries. Trade and industry cannot prosper without accumulation of wealth, and no wealth can accumulate without the union and joint exertion of every member of the Indian community at large. He hoped that the Utkal Tannery would produce the desired effect in due time. He turned his attention to those artists and sculptors who brought the sacred temples at Puri, Bhubaneswar and Kanark and the stone embankments on the Mahanadi and Kathjuri into existence and their successors. He admitted the necessity of encouraging the hand-loom industry in Orissa by all means. He advised the Uriyas to cast off all idleness and all injurious prejudices based on distinctions of colour, creed or caste. He exhorted the Native Chieftains in Orissa to encourage indigenous arts and industries in their respective territories by all means in their power. Though convinced of the utility of increasing the area of cultivable lands in Orissa, he was strongly of opinion that the forests in that Province must be reserved and protected with a view to conserve the resources of the country. He advocated the system of establishing native banks with the help of native capital, and he perceived the necessity of establishing an observatory in Puri to perpetuate the memory of the late Mahamahopadhyaya Chandra Sikhar Sinha Samanta, the distinguished author of the Siddhanta Darpana. He advised the people in different parts of Orissa to conserve food-stuffs by establishing *dharmagolas* or granaries in different parts of the Province, with a view to enable hungry persons on occasions of distress and famine to have a full repast. He also advocated the necessity of moral education and the purification of national character without which no national education is complete. He was of opinion that the country cattle needs improvement, as without its help no improvement in agriculture is possible. The bovine species should therefore be attended to with great care, and pasture grounds should always be kept open for their grazing. Bulls of a superior type should also be associated with country cows, with a view to improve the breed of the cattle. He also supported the establishment of a Medical College in Orissa, with a view to teach medicine on the Indian Ayurvedic system. He exhorted the natives of Orissa to be always united, notwithstanding the existence of individual differences of opinion in different matters. He concluded his brilliant address by inviting the Uriya gentry and nobility to do something substantial to help the distressed persons in Orissa in conjunction with, and as supplemental to, what Government has already done in the matter.

Three resolutions were passed on the first day, and thirteen on the second day. The resolution referring to the prevailing famine in Orissa was very interesting in its effect; for while Mr. Das was supporting the resolution, he made such an eloquent and pathetic appeal to the audience, that when the donation bag was circulated, a large sum was seen to flow from the audience.

Simultaneously with the meeting of the Conference, which was being held in day-time, meetings of the Utkal Sahitya Samaj, Gorakshini Sabha and the Brahman Samiti, were held in night time, with the result that each association received some contributions from the audience present. The Conference session was brought to a close by a Uriya dramatic performance under the guidance of Gagan Chandra Das Gupta, and by the holding of an evening party in the compound of the Puri temple under the guidance of Babu Raj Kishore Das, the Manager of the temple.

128. A correspondent calling himself *Bande Mataram* writes a letter to the *Utkaldipika* [Cuttack] of the 25th April pointing out

The attitude of the Utkal Union Conference towards the use of the expression "*Bande Mataram*."

the meanness of the Conference leaders, who called upon the local authorities, whom they informed that the Conference had decided not to cry *Bande*

Mataram. It is said that the Uriyas have no connection with the Indian National Congress, and that they are loyal to the core. It is a pity that the Uriyas have not yet learnt to study the British character, which respects only independent and honest men. The oldest leader of the Uriya society has been heard to cry in despair, that though Orissa has kept clear of politics, the oppressive revision settlement operations are going on in the Province, and that though the Uriya students are very loyal in their nature, they have been in a manner punished by the abolition of the B. L. class in the Ravenshaw College. As regards the millions of souls in India who receive the cry of "*Bande Mataram*" with reverence and enthusiasm, and which even Governors of Provinces do not disdain to utter, they will treat with contemptuous silence the insult levelled against them by a handful of sycophants, who are known to be the so-called leaders of the Uriya society.

UTKALDIPIKA,
Apl. 25th, 1908.

129. The Kanika correspondent of the *Uriya and Navasambad* [Balasore]

A death due to starvation in Kanika.

of the 29th April states that the scarcity of food-stuffs has become so severe in that *killa*, notwithstanding the relief measures adopted by the pro-

prietor of Kanika and the Government, that an old woman died of starvation last week. The people are obliged to eat the seeds of tamarind and other unwholesome things; small-pox and cholera are creating havoc among the distressed people. Gold, silver and household utensils and cows are being sold off at nominal prices.

URIYA AND
NAVASAMBAD,
Apl. 29th, 1908.

130. The *Uriya and Navasambad* [Balasore] of the 29th April states that

A daring dacoity in Balasore.

a dacoity was committed in village Bhimpur, near the Balasore town. The dacoits were about 20 in

number. As the owner of the house was awake, the dacoits failed to carry away any property; but in the scuffle which ensued between the house-owner and the dacoits, the former was hurt, while one of the dacoits was arrested. The case is under investigation. It is said that life and property are insecure in the Balasore district.

URIYA AND
NAVASAMBAD,
Apl. 29th, 1908.

131. The *Uriya and Navasambad* [Balasore] of the 29th April states that

Cholera in the Balasore district.

cholera has not at all abated in the Balasore district. There is no part of the Balasore town

where cholera does not prevail. In the Soro Thana entire families have been carried off by cholera. The dead bodies are not burnt any more, and they lie in open fields only to be devoured by dogs and jackals. Out of 8,085 deaths in the Balasore district during the last three weeks of April last, 4,124 were due to cholera. Again in the Soro Thana of that district 2,128 deaths were caused by cholera.

URIYA AND
NAVASAMBAD,
Apl. 29th, 1908.

132. The *Uriya and Navasambad* [Balasore] of the 29th April states that

Want of drinking-water in the Balasore district.

though clouds are at times visible in the sky, there has been no rain as yet in the Balasore district, and that both men and cattle are suffering from

want of water.

URIYA AND
NAVASAMBAD,
Apl. 29th, 1908.

133. The *Uriya and Navasambad* [Balasore] of the 29th April states that

The unsatisfactory working of the Beadon Madrasa, in Balasore.

Bhunyan Abdus Sobhan Khan, the President of the Beadon Madrasa Committee, Balasore, has resigned his post owing to a misunderstanding

with the other members of the Committee, and that he has submitted a report to the District Magistrate of Balasore, stating the grounds of his resignation. The writer is of opinion that Maulvi Abdus Samad, the Secretary of the Institution, is to blame to a great extent for the unsatisfactory working of the Beadon Madrasa. It is alleged that Maulvi Abdus Samad created a disunion between Hindus and Muhammadans, which resulted in the punishment of the Musalmans belonging to Bhadrak. The writer hopes that a thorough enquiry will be made into the condition of the Beadon Madrasa which receives a grant from the Government.

URIYA AND
NAVASAMBAD,
Apl. 29th, 1908.

URIYA AND NAVA-
SAMBA,
Apl. 29th, 1908.

134. A correspondent of the *Uriya and Navasamvad* [Balasore] of the 29th April, calling himself a "Friend of Utkal," writes a long letter to that paper, pointing out some of the defects of the leading members of the Utkal Union Conference. It is said that the Conference adopted a mendicant or begging policy, that it works independently of the Indian National Congress, that it prohibited the shouting of the *Bande Mataram* in the Conference premises and that it made use of foreign cloth in the Conference hall. It is also acknowledged that the Conference has made a distinct move towards progress in the present year.

NILACHAL SAMACHAR,
May 1st, 1908.

The Raja and Dewan of Das-palla thanked.

135. The *Nilachal Samachar* [Puri] of the 1st May thanks the Raja and the Dewan of Das-palla for their exertions in the interest of the

distressed people in that *kill*.

NILACHAL SAMACHAR,
May 1st, 1908.

The Police unable to find a clue to a strange incident.

136. The *Nilachal Samachar* [Puri] of the 1st May states that the son of Mr. Harihar Panda in Puri having placed ornaments worth Rs. 4,000 in the custody of a servant, visited his father-in-law's house. The servant with the ornaments is missing. The police have as yet found no clue to the matter.

NILACHAL SAMACHAR,
May 1st, 1908.

137. The *Nilachal Samachar* [Puri] of the 1st May states that two men and two women cheated one Hadu Sahu in Puri by exchanging copper with gold ornaments and made themselves scarce.

NILACHAL SAMACHAR,
May 1st, 1908.

A sad commentary on the present state of Puri.

138. The *Nilachal Samachar* [Puri] of the 1st May states that some wicked persons stole four cows belonging to one Adikhand Jugadar of Kapil Prasad, in the Puri district at night and killed them at a small distance from the cowshed, carrying away everything except their heads. This is a sad commentary on the present state of the Puri district.

NILACHAL SAMACHAR,
May 1st, 1908.

139. The *Nilachal Samachar* [Puri] of the 1st May states that many persons are being attacked with fever in Puri. Cholera and small-pox cases also occur here and there.

NILACHAL SAMACHAR,
May 1st, 1908.

Mass education in Nilgiri needs encouragement.

140. The *Nilachal Samachar* [Puri] of the 1st May states that the authorities concerned do not pay sufficient attention to the spread of mass education in the Nilgiri State. The higher English school which was started there has been abolished through the displeasure of the Political Agent. The amount that is going to be spent on the tramway, which is under construction, between Balasore and Nilgiri, might have been better utilised in relieving the distress of the poor in Nilgiri, or in encouraging mass education in that State.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 30th May, 1908.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 30th May 1908.

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(A) General

Mr. [redacted] was
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1947-1948

The Great Achievement of 1945

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REPORT

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Week ending Sat

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and the Commission on the Status of Women

114

I.—FOREIGN POLITICS.

650. The *Indian Mirror* is of opinion that Dr. Alice Van Ingen Winter's account of the situation in Kabul will go a long way towards removing the misconception among the British public of the Amir's attitude towards the Indian Government. Dr. Winter says that there has been general unrest in Afghanistan for some time past and that Prince Nasirullah is playing a very deep game, having for its object the downfall of the Amir. Prince Nasirullah is entirely against the English and has with him a certain number of Indians who are helping him in his Anti-British policy. As regards the Amir, Dr. Winter says that he is firmly loyal to England but is practically powerless in the hands of Nasirullah and his followers.

INDIAN MIRROR.
27th May 1908.

II.—HOME ADMINISTRATION.

(a) Police.

651. The *Bengalee* is unable to reconcile the announcement that the punitive police had been withdrawn from the Mymensingh district with effect from the 1st May last with the report that appeared in one of its recent issues to the effect that the punitive police tax is being realized at Sherpur in the Mymensingh district by distress warrant. Is it that old arrears are being thus realized? Surely if there are arrears, they might be written off.

BENGALUR.
22nd May 1908.

652. The *Bengalee* asks why the police in the new Province should make themselves so supremely ridiculous? To pursue *Swadeshi* workers and watch their movements may be a congenial occupation for members of the police force who have nothing better to do, but it cannot fail to make them the laughing stock of the community. The journal remembers how at a mufassal station the police were made fools of on the 1st of April, year before last. A similar trick was played upon a constable the other day who mistook a fruit hidden in a young man's armpit for a bomb. These things are possible only because our police are so easily liable to be worked up to a pitch of nervous excitement. Fancy the police of Chittagong pursuing *Swadeshi* workers like Babus Sachindra Prasad Bose and Raj Kumar Banerjee. Their movements are being closely watched by the police and they are being hunted everywhere. Nothing could be more disgraceful than this. The journal hopes the Government of the new Province will yet discountenance these scandalous practices and will ask the police to mind their own business.

BENGALUR.
23rd May 1908.

653. The *Bengalee* enquires when the persecution of Babu Rash Behari Mandal will cease. At the present moment there are as many as 16 criminal cases pending against him and other cases are in contemplation. What can this possibly mean, if not the determination of the local executive to ruin Babu Rash Behari? He is, indeed, a ruined man already. In almost every case of any importance he has had to move the High Court and it is not difficult to imagine what that means. If Babu Rash Behari is unable, for financial reason, to move the High Court in connection with any or all of the cases now pending, it is by no means impossible that justice would be denied to him. The whole thing is scandalous. There is absolutely no reason why Sir Andrew Fraser should not have so long interfered in the matter or why he should not interfere even now. The time has gone by when the people of this country would look with indifference upon a case of this kind merely because it affected an individual. To-day it is the principle, not the particular illustration, which concerns them most and it is hardly necessary to say that one case like that of Babu Rash Behari does more to embitter the minds of the people against the bureaucracy than cart-loads of violent writings.

BENGALUR.
28th May 1908.

654. From a report published in its columns, the *Bengalee* finds that no evidence has so far been adduced against Babu Satyendra Nath Bose and others who were arrested on suspicion at Midnapore more than a fortnight ago, and that they are still in

BENGALUR.
28th May 1908.

custody. This is irregular and, as Mr. K. B. Dutt, who appeared for one of the arrested persons, pertinently observed, is practically tantamount to wrongful confinement by the Police. The journal finds in the report that on the last hearing day the Magistrate actually called upon the Police to show "sufficient ground for the charge," failing which the Court would grant bail. The Police, however, did nothing of the kind. What can this mean? If the persons charged are guilty, they will no doubt suffer the penalty prescribed by law. But they are not to be presumed to be guilty so long as they are not found by a competent court to have committed the offence alleged. If the Police merely acted on suspicion and have subsequently found out their mistake, the sooner the fact is known the better. In any case, the procedure must be absolutely regular and according to law.

(b) *Working of the Courts.*

AMRITA BAZAR
PATRIKA.
22nd May 1908.

655. The *Amrita Bazar Patrika* declares that Government should be ashamed of the vigour it has shown in opening a campaign of sedition prosecutions throughout the country. For it should be borne in mind that sedition flourishes only in a misgoverned country. There is no sedition in England or America, because there are very few popular grievances in those countries. On the other hand there is rank sedition in Russia, because its people are governed on principles which are almost infernal in their character. The journal wonders that the *Times*, instead of hanging down its head in shame, should glory in the institution of so many sedition cases in India. The creation of sedition in the land by unjust treatment does not strengthen the basis of the Empire but rather weakens it. The manner in which they are starting and trying sedition cases and the brutal nature of the punishment they are inflicting upon respectable people, not for committing any immorality, but only for using certain penalised words which, however, produce no result, neither enhance their reputation for justice nor make the people attached to their rule.

BENGALUR.
24th May 1908.

656. The *Bengalee* is of opinion that if none of the local pleaders will take up the case of Khudiram Bose, the authorities should provide for his defence. It is true he has confessed and there may not be much of a defence in his case; but there may be points in favour of the accused which in the interests of justice should be urged on his behalf.

AMRITA BAZAR
PATRIKA.
26th May 1908.

657. The *Amrita Bazar Patrika* protests against Khudiram going undefended during his trial before the District Magistrate of Muzaffarpur and hopes that at the Sessions trial he will receive the best legal aid possible, and that the Judge himself will, in accordance with the glorious tradition of British justice, arrange for the defence even at the cost of the public.

AMRITA BAZAR
PATRIKA.
28th May 1908.

658. The *Amrita Bazar Patrika* observes that in both the sedition cases that came up before, Mr. Aston, Chief Presidency Magistrate, Bombay, the principal point of interest is the same, viz., the determination of the Magistrate not to commit to the Sessions. Commenting on this the journal says—

"There is a grim humour in the situation which should not be lost upon the public. The accused are said to have committed sedition. How? By using some words in Gujrati and Mahrati. But the trying Magistrate does not know any of these languages. How is it possible for him to decide then that the accused has committed the offence? All the same he will try the case. Nay more. In every civilized country such cases are tried by a Jury. The accused accordingly want to be tried by their own peers who understand the languages. The Magistrate, however, is not agreeable. It is in India that such spectacles are to be seen. And then can words commit murder? Did the language of the accused incite any man to commit violence? Why then these prosecutions? To judge a fellow-man is, in fact, to incur an awful responsibility. To punish a brother mortal is a responsibility, the chance of escaping which would, one should think, be jumped at by an usually constituted human being. But we see the strange phenomenon in India of a man fondly hugging the repellent responsibility, and spurning every opportunity—fair and just opportunity—of putting down the horrible burden! Why?"

(c) Jails.

659. *Bande Mataram* desires to bring to public notice the way in which the Jail authorities or the Police seem to be dealing with the correspondence of the under-trial prisoners in the Alipur case. The journal declares that under-trial prisoners are entitled to write to their family and friends as often as they like, and there is no rule in the Jail Code which authorizes the Superintendent of the Jail or anybody else to withhold the original autograph letters of the under-trial or any class of prisoners and send, instead, certified copies of them to the addressees. The Jail authorities may refuse to send any letter contents of which might seem to them to be inadmissible under the Code; but they have no right to keep back the original of any correspondence and send copies only to their addressees. Yet it has been brought to notice that, in some cases at least, the original communications have been withheld. The journal is not sure whether the so-called "true copy" sent to the guardians and relations of some of the accused young men is not a pure concoction of the Police. The matter needs some enquiry, and it would be as well for the relations of these men to demand an explanation from the Jail Superintendent for this gross violation of their undoubted rights to have the autograph letters of their people, instead of suspicious looking "true copies" which, for aught they know, might be a fresh trap laid to implicate innocent persons in this affair.

BANDE MATARAM
22nd May 1908.

(h) General.

660. Referring to the departure of Sir Lancelot Hare, the *Amrita Bazar Patrika* observes that he does not carry with him the blessings of the people whose destinies were placed in his hands. They consider his departure as a deliverance. He might have blessed himself by blessing them, but he goes away unnoticed and unregretted, without one word of sympathy from anybody and leaving nothing behind to enable the millions entrusted to his care to remember him gratefully by.

AMRITA BAZAR
PATRIKA.
23rd May 1908.

Indian Members in the Viceroyal Executive Council.

661. Commenting on the apathy of the *Pioneer* towards Indians and everything Indian, the *Amrita Bazar Patrika* says:—

AMRITA BAZAR
PATRIKA.
25th May 1908.

"Did it not really occur to the Allahabad paper that this indictment of the whole nation is, in fact, nothing short of an indictment of British rule in this country? If it did not so occur, we can hardly congratulate it on its ordinary common sense. If the entire educated Indian community be held to have been imbued with anarchist ideas, it only goes to show that they have some serious grievances. For, it is absurd to suppose that a whole nation should become a race of seditionists merely on account of some imaginary evil. As a matter of fact, if you say that the cultured classes of Indians are getting more and more disaffected, you thereby condemn the rulers and not the people, and put the former and not the latter on their defence. Why should the educated Indians, who are not birds of passage but permanent residents of the country, and who, again, are not ignorant men, nourish a spirit of so-called disloyalty in their heart if they have no substantial cause of grievance?"

662. The *Amrita Bazar Patrika* refers to some acts of the Legislature of the earlier days of British rule in India to show how earnest the rulers were in preventing the drain from the country by shutting out European adventurers. The acts and declarations of the predecessors of the present rulers should suggest what line of action the Government should follow now that the country is more or less in a state of commotion owing, on the one hand, to the crushing poverty, in the shape of perennial famine, with malaria, plague, cholera and the rest of them in their train; and, on the other, to an irresponsible and irrepressible police rule. These grievances are too real, and are bound to forcibly remind the people how imperceptibly has the principle of "India for the Indians" been abandoned. It is a wise saying: "Remove real grievances and then you fire on imaginary ones." In India, there are no imaginary grievances—they are all real and grimly real too.

AMRITA BAZAR
PATRIKA.
26th May 1908.

BENGALER.
27th May 1908.

663. The *Bengalee* hopes that officials will not mind the parsimony of Government in refusing to supply them with motor cars at the expense of the state. As for "efficiency," it is hoped the country will not suffer very much because the officials do not fly across the country at some 25 miles per hour instead of five. It is interesting to note that the members of the Governor General's Council are to be permitted in future to travel in special trains for administrative reasons. The journal has long been of opinion that it was *infra dig* for these exalted personages to travel in ordinary trains. Why personal considerations should be disclaimed in this connection is not known. On the highest administrative grounds, the journal suggests that railway stations along the line should be decorated whenever members of Council travel. As the *Indian Daily News* puts it, nothing like *tamasha* in the government of India!

III.—LEGISLATION.

AMRITA BAZAR
PATRIKA.
27th May 1908.

664. Adverting to the proposed press legislation, the *Amrita Bazar Patrika* "Atmaram Sarker" of the Gov- ernment. observes that gigantic efforts have been made from time to time to muzzle the Indian press and make it thoroughly subservient to Government, because it is a great thorn in the side of the Indian administrators. It exposes their shortcomings and makes them the object of laughter all over the country. It brings to light unsavoury matters which the bureaucracy would feign keep concealed from the public gaze. It teaches the people to assert their rights and not to slavishly submit to unreasoning despotism or the waywardness of the officials. The latter want to administer the affairs of the country unchecked and almost arbitrarily at their sweet will, but the meddlesome Indian papers are a great clog in their way. Thus, the Indian bureaucracy has come to regard the Indian press in the same light as a cobra looks upon the mongoose and curses it with the same malignity as the juggler curses Atmaram Sarker who exposed their tricks. The rulers are now in temper and are not, therefore, in a fit condition to calmly discuss a question. But are they really not aware that a free Indian press is needed more for their own benefit than for that of the people? Are they not really alive to the fact that they cannot absolutely do without a thoroughly independent press? The great power of a Government over the people it governs lies in its superiority of information. This information is supplied free of cost by the Indian papers; in short, they serve the purposes of "a free intelligence department" to Government. During critical periods they do signal service by interpreting the people in a way that nothing else can do,— "not all the Councils, all the Boards, all the Secretaries," and, we may add, all the *tictics* or detectives put together.

The proposed legislation for imposing further restrictions upon the liberty of the press is thus a measure which will seriously injure the interests of Government and is, therefore, absolutely suicidal from the latter's point of view.

BENGALER.
28th May 1908.

665. Commenting on a letter from the Simla correspondent of the *Englishman* advocating strong measures regulating the traffic in explosives and urging that the press be curbed, the *Bengalee* declares that the present law has been found amply sufficient for all purposes, and that no case has been made out for investing the executive with further powers of control over the press. The journal trusts that this view of the matter which embodies Indian public opinion will commend itself to the wisdom of the Government.

IV.—NATIVE STATES.

AMRITA BAZAR
PATRIKA.
28th May 1908.

The Grand Achievement of
Mysore.

666. Referring to the colossal Barrage or artificial lake constructed by the Mysore State for irrigation purposes, the *Amrita Bazar Patrika*

says:—

"Should not the enlightened rulers of British India hide their faces in shame that, when a small administration like that of Mysore could accomplish such a gigantic work in order to expel famine from a large tract of its territory where rainfall is deficient, they themselves made no attempt in that direction, though the resources at their disposal, were

boundless and there was no dearth of rain-water in any part of their jurisdiction? If not for the sake of the people, at least for that of their own Empire, they should have a large artificial lake in every famine district. They can spend twenty crores of rupees annually for the army, but they cannot spare 46 lakhs for a reservoir like the one constructed by the Mysore Government. The prospect of losing the Empire makes Englishmen fall in a fainting fit; yet they do not seem to realise that their real enemy in the monster of famine and not the bomb and the dynamite."

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

667. The *Hindoo Patriot* states that the great need of the country is agriculture and that to this end the progressives should first of all work. Agriculture is the proper field for the employment of the energy of the people and the land-owning classes in particular, and capitalists should make it a point to establish farms in their own districts and train up agriculturists on scientific models. Where agriculture has been placed on a sound basis, the time will be ripe for undertaking other projects.

HINDOO PATRIOT.
26th May 1908.

VI—MISCELLANEOUS.

668. *Bande Mataram* declares that in the interests of all parties the Government should know the entire truth about the present situation in Bengal. It says:—

BANDE MATARAM.
21st May 1908.

The whole truth.

"Our ideal is Swaraj. It has been our professed ideal for the last two years or so. We have never hesitated to proclaim this ideal in the most open manner possible. We desire for the people of India, the absolute right (1) of self-taxation, (2) self-legislation and (3) self-administration. By whatever confusion of terms it may be sought to be concealed, this is also the ideal really of those who call themselves Moderate among us. The difference between the two parties is not real difference of ideals, but simply one of methods. Freedom, however, is the goal of every Indian patriot and politician from Mr. Gokhale, who, talking of the ideal, refused to put any limitations upon the aspirations of his countrymen, down to the unfortunate and misguided young men who are said to have taken to the manufacture of infernal explosives in the hope, as Mr. Norton put it the other day before the Alipur Court, 'of emancipating their country from the thralldom of England.' But though this is our common, our universal, ideal, we have always held that this ideal can never be attained either by smoothing down the rough places of the administration, and securing a series of progressive reforms, all calculated to perpetuate the hypnotism of the foreigner, or by a campaign of secret assassinations likely to rouse up his tiger qualities, and render his position stronger than ever, by the consequent demoralisation of the terrified populace. Swaraj has been our proclaimed ideal, and the open and lawful methods of Boycott, National Education, National Volunteering, Arbitration Committees, and other lawful measures of self-help and self-organisation, have been our professed means for the realisation of this ideal. Bombs and assassinations have had, therefore, absolutely no place in our propaganda. Both our instinct and our wisdom equally rebel against these outlandish methods of political warfare. So far our condemnation of these methods is absolutely sincere. There is also an essential element of truth in the expression of horror at this under-ground movement, which one reads of in the report of public meetings, and in the utterances of public men, published in the newspapers. But the Government would be woefully mistaken if they think that these condemnations express the entire sentiment of the community in regard to this matter."

669. The *Bengalee* condemns the suspicion with which the *Englishman* regards the numerous famine funds which have sprung up all over the country, in view of how the Gita and picric acid had been mixed up in the Maniktala factory. Because in one single instance the Gita has been found to have been mixed up with picric acid, to forthwith conclude that everybody who reads the Gita or teaches it is a bomb-maker, is a species of reasoning of which anybody excepting the *Englishman* might be expected to be ashamed.

BENGALIAN.
22nd May 1908.

670. The *Mussalman* states that the gradual drain of the resources of the country and the consequent growing impoverishment of the people, the indifference of the authorities to public opinion and turning a deaf ear to the prayers and petitions of the people, the liberal education and the consequent desire of the people to participate in the affairs of their own land have brought about the unrest now prevailing all over the country, and it thinks the Government can allay it by a sympathetic handling of the entire problem. A radical reform in the very system of Government is of primary importance, and nothing short of this will allay the popular discontent.

MUSSALMAN.
22nd May 1908.

HINDOO PATRIOT.
22nd May 1908.

671. The *Hindoo Patriot* observes that though the recent searches for bomb factories and haunts of anarchists has resulted in startling disclosures of some kind or other, the source of financial aid and by what means the anarchists were able to get up so well-equipped an organization has yet to be found out. The task of finding this out is not so easy as hunting down anarchists; but there is no reason why it should not be successful provided it is properly taken up. More important than the workers at the bomb factories are their directors, that is, those who have enabled the plotters to carry on their murderous plans and establish the infernal organization. It would be short-sightedness to let go the wire-pullers and capitalists while punishing their creatures. Those who have already been arrested may be able to give a clue to the police as to the whereabouts of their financiers who are in the background, safe from the clutches of the law and calmly looking on all that is happening, and perhaps laughing in their sleeves at the anarchists in jail. It is necessary that these men should be laid by their heels, and the prisoners should be subjected to pressure but not torture, until they are compelled to disclose the necessary information. The chances are remote that the fate that may overtake the arrested youths will be a sufficient warning to others in the plot, so that the police should be in no doubts as to the propriety of dragging out the capitalists of the bomb factories.

BANDE MATARAM
22nd May 1908.

672. *Bande Mataram* states that it has hitherto tried to leave the Government severely alone and address itself exclusively to its own people. But as the future of the political movement does not lie any longer with the people, the journal appeals to the bureaucracy, who have got it in its hands now to guide and control the revolutionary forces that have been let loose upon the land.

"The first duty of the authorities now is to keep their heads cool and take counsel with the leaders of every section of the people, and encourage these by a withdrawal of the present repressive measures to speak out the whole truth to them. If the Government cares for its own peace and safety, it must be prepared to hear unpleasant things from the leaders of the people, so that it may fully understand the gravity of the situation that confronts it at this moment. To threaten the writers and preachers of so-called sedition is easy. These may be cowed down. The Extremist "raga" may shut up shop and leave the field free to the Moderate rabbies, both brown and white. But those who rejoice over it, and those that are crying aloud for the blood of the so-called seditious Editors and speakers, do not seem to realize the plain fact that the work of sowing sedition, if ever anybody did deliberately undertake it, is well-nigh finished, and that others, eager to use more dangerous tools than either pen or tongue, are fast coming to the field to reap their bloody harvest; and that the safety of the bureaucracy as well as the chances of a peaceful revolution that will secure the ends as much of our national life as of the universal life of modern humanity, will both be secured and advanced now more by the continuance of an open Press and Platform than by their suppression. A free Press and an open platform, even though these may help revolutionary movements in the earliest stage, become very inconvenient allies to the violent revolutionaries, when they feel the need of the strength for open or secret physical contests with the representatives of legalised despotism anywhere. The real revolutionary wants to break the Congress, shut up the Press, and suppress every form of lawful and open political propaganda in the country. He knows that these do not help but simply obstruct his work, and he would be too glad to drive the Government, even by his own excesses, to sit down on these safety-valves. And the fate of India may be decided by what policy the Government adopts at this juncture."

BENGALUR.
23rd May 1908.

673. The *Bengal* considers it no exaggeration to say that the partition is the root cause of the present unrest and discontent and all that has followed in its train. Looking at the matter from the point of view of expediency, balancing the so-called advantages with the unquestionable evils which have resulted from it, it is pronounced to have been a very bad blunder, and but for the fetish of prestige would

long ago have been reversed. To argue in favour of such a measure, now no longer in the anticipatory stage, but tested by actual experience, is both illogical and inconsistent.

The country will have no rest, nor will the people of Bengal be conciliated unless and until the partition is modified or withdrawn.

674. The *Amrita Basar Patrika* observes that the only result of the repressive policy of Government has been that the police in the interior have had to be doubled and trebled.

AMRITA BASAR
PATRIKA
23rd May 1908.

Proposed repressive measures. District Magistrates have, as a rule, to keep themselves constantly guarded; additional officials, both Civilian and non-Civilian, have had to be posted in several districts; and a feeling of vague uneasiness now fills the mind of almost every European official in the country. And in thus seeking to infuse terror in the hearts of the people, Government has only made its own officials extremely nervous,—some of them ludicrously so. As for the people whom the Government wants to frighten by repressive measures, they are proportionately getting more and more fearless. The *Jugantar* has not only got another printer, but the young man gave the Magistrate openly and freely to understand that he was fully conscious of his responsibility, that he was fully aware of the fate of his predecessors who were rotting in jail and that the same might overtake him. All the same he would yet declare himself the printer of this paper which is at war with Government! "Is this not a most extraordinary spectacle? The young men, who are undergoing trial for waging war against the king, are quite unconcerned about their terrible surroundings and their dismal outlook. And who knows, thousands like them may be the products of the coercive policy. The jail—even the gallows—seem to have no terrors for them. Nay they appear to be cheerfully courting them. The repressive measures have thus proved a failure in respect of those for whom they were intended. The best advice which one can give to Government is to ask it to remember that it cannot afford to make its conscience muddy. For, 'a bad conscience makes cowards of us all.' You may gag, bind and disarm a whole nation and arm the officials with powers from head to foot. The latter would yet show symptoms of nervousness and yield to panic if their conscience is not clear. It is, therefore, essential the rulers should feel that they deserve well of the people—that the latter have no grievances against them."

675. In expressing the hope that the administration of the Hon'ble Mr. C. S. Bayley, who has assumed charge of the Lieutenant-Governorship of Eastern Bengal and Assam, will bring peace to that province, the *Indian Mirror* observes that the situation in old Bengal is now worse than that of East Bengal. It was never dreamt for a moment that Bengal would be the home of anarchism and that revolt and assassination would form part of the political creed of any section of the Bengali public. That the least doubt should be created now as to the loyalty of any class of Bengalis is regarded as the worst misfortune that could have befallen the nation. The journal in conclusion commends the restraint and forbearance with which the Government of Bengal is dealing with the situation.

INDIAN MIRROR.
24th May 1908.

Our *Swadeshi* work.

676. Referring to the shadowing of *Swadeshi* workers by the police at Chittagong, the *Bangalee*

BENGALNE.
24th May 1908.

writes:—

"The work of our *Swadeshi* preachers is perfectly legitimate and constitutional. Their vocation is high and patriotic and they are not to be deterred by the attentions of the Police or the courtesies of the Detective Department. They will continue to hold their meetings and preach the blessed gospel of *Swadeshi*. Recent events will not deter them from the patriotic work in which they are engaged. They have the law and the constitution on their side and they know that the future of their country depends upon the triumph of *Swadeshi*. Animated by this idea and the enthusiasm which is begotten of it they will address themselves to their task, undaunted by the frowns and unseduced by the smiles of power; and they will overcome all difficulties, and great will be their reward in the harvest of good which they will reap. We are equally confident that our countrymen will co-operate with them in bringing about this blessed result."

HINDOO PATRIOT.
25th May 1908.

677. Commenting on the attitude of the *Aligarh Institute Gazette* with regard to the present state of politics in the country, the *Hindoo Patriot* observes that politicians of the Aligarh group have evidently adopted the most narrow definition of the word "loyalty" evolved by certain specimens of Anglo-Indians, and by continually and persistently maligning those Indians whose minds have been imbued with liberal ideas, are trying to prove themselves worthy of the favours which certain folks have shown themselves willing to bestow. Aligarh of course knows its own business best, but the lookers-on cannot help deploring the depths to which certain people are so willingly descending.

AMRITA BAZAR
PATRIKA.
25th May 1908.

678. Referring to the employment of female detectives to unravel the bomb conspiracy and the sensational account of the arrest of two Bengalis, the *Amrita Bazar Patrika* wonders that the responsible rulers cannot understand the simple fact that it is the interest of certain classes of people to create sensation and panic to serve their own ends, and that it is never judicious to play into their hands.

BANDE MATARAM.
25th May 1908.

679. The following is the *Bande Mataram's* explanation of the Association of the *Gita* with the manufacture of explosives and infernal machines in the propaganda of the young people arrested in connection with the recent bomb outrage in Bengal:—

"Most people seem inclined to dismiss it as a mere freak of youthful fancy. Even those who have for years past imposed upon an ignorant and thoughtless public, as great lovers and preachers of the *Gita*, have either through want of insight or lack of courage, simply expressed their horror and detestation of this sacrilegious association. But no one seems so far to have realised it that whether sacrilegious or not it is this mixing up the methods of European anarchists and the profoundly spiritual teachings of the *Gita*, that at once differentiates the Bengal revolutionary from his European prototype and reveals an element of idealism and spirituality in the revolutionary propaganda in India, and especially among the Hindus, which constitutes at once the most dangerous and the most hopeful feature of it. The danger of it lies in the fact that the lofty idealism and profound spirituality of the present Indian Revolution make it exceedingly difficult for the ordinary Britisher to clearly understand its complex psychology or discover the means by which it may be successfully met. And its hopefulness consists in this that a movement which is so essentially spiritual in its ideals and incentives, though it may temporarily be woefully misguided, can never permanently or absolutely lose its hold on these eternal verities which constitute the soul of real progress everywhere, and the presence of which in national movements, involving conflicts of large racial interests, offers an absolute safeguard to the universal interests of humanity. Indeed, call it anarchism, call it nihilism, call it by any name you please, it will by no means conceal the glaring fact that it is an absolutely indigenous product, a real native of the soil; fragrant of the eternal spirit of the race. For though the methods adopted by these misguided people may be European, there can be no question that the spirit and the ideal that have clearly animated them are distinctly Indian and Hindu. And it is here that the sublime teachings of the *Gita* seem to have clearly come in."

BENGALEE.
26th May 1908.

680. Commenting on the opinions of the *Statesman* and the English Press on the bomb outrage, the *Bengalee* says that the Press opinion on the outrage has nothing whatever to do with either political agitation of the ordinary type, or the campaign of passive resistance, including boycott, which is equally lawful. But it is impossible to dissociate it from the prevailing discontent. To hope to kill the anarchist tendency by means of an Explosives Act is to hope too much. The journal is not aware of any country where anarchism has been killed in that short and swift way and if, as the Anglo-Indian writers say, anarchism has taken anything like an effective hold of a number of minds in this country, it is hardly likely that it will be killed more easily here than it has been elsewhere. To punish a number of bomb-throwers is not a difficult thing for a great Government like ours. But if the tendency to bomb-throwing must be effectively dealt with, it is necessary to go to the root of the trouble and to remove the causes of the discontent.

BENGALEE.
27th May 1908.

681. Commenting on the statement of Sir Henry Cotton and other "friends of India" in England, to the effect that the present situation in India is due to a deep-seated cause of discontent, the *Bengalee* observes that the partition of Bengal is the starting point of the agitation which has

given voice to the present unrest. It was a fatal blunder on the part of Mr. Morley to have declared that the partition was a settled fact. The announcement was made under the impression that such positive declaration of policy would put an end to the agitation against the partition. The Government has now found out its mistake; and sound statesmanship demands that the mistake should be avowed and the false step retraced. Whether the Government will have the courage to do so remains to be seen; for, it needs courage of a high order in men and Governments to be able to avow mistakes and to take the necessary measures for their separation. To say that the partition is a settled fact is really to proclaim that the Government is not prepared to redress a wrong. An impression of that kind is not calculated to produce popular contentment. Sir Henry Cotton indignantly denied that the Indian National Congress was in any way responsible for this new form of agitation. For, said he, "the Congress was formed to carry on agitation on strictly constitutional lines." With this remark everyone, whose mind has not been blinded by prejudice, will be in perfect agreement.

682. With regard to the present situation, the *Indian Mirror* states that it is the duty of Government first to punish the wrong-doers, no matter who or what their position might be. The forces making for disorder and lawlessness must be put down with a firm hand. Exemplary punishment will have a deterrent effect upon the whole gang of conspirators. This done the Government should set itself to the reforms which it has already promised, regardless of all that is happening at present. The duty of the people at this moment, says the journal, is to crush effectively all forces of disorder and violence that are at work in this country and to co-operate with the Government in all measures that may seem expedient for the suppression of terrorism.

INDIAN MIRROR.
26th May 1908.

683. *Bande Mataram* declares that the existing political and social condition of India is sufficiently unsound to justify the widespread disturbance in the land. The bureaucracy spends a third of its revenue for military purposes, but has all along neglected the sanitation of the country and the education of its children. It is no consolation to the Indian tax-payer to be told he needs protection from a prospective Russian invasion when he has at his own door plague, malaria and famine to fight. He cannot feel much inclined to save the prestige of the Empire in the Transvaal when he is unable to save his own children from starvation. The fault of the agitator is that he understands the true condition of his country and asks his countrymen to look about them and see for themselves what things are coming to.

BANDE MATARAM.
26th May 1908.

DARJEELING,
30th May 1908.

G. C. DENHAM,
Special Asst. to the Dy. Insptr.-Genl.
of Police, Crime and Rys.

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